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THE

CHINESE REPOSITORY.

VOL. XIX.—APRIL, 1850.—NO. 4.

ART. I. *Shwoh Wan Kiái-tsz', Sü shí Hi-chuen, Sz'-shih kiuen;* 說文解字徐氏繫傳四十卷 *or The Etymologicon [of Hü Shin] with a Supplementary Commentary by Sü, in forty sections.* BY PHILO.

[*To the Editor.*—Sir, before troubling you with any more Diversions, allow me to introduce to the notice of your Readers, the ETYMOLOGICON of Hü Shin, the ablest lexicographer that has ever written on the Chinese language. The edition before me, in eight handsome octavos, was printed in 1839 at the Golden Tombs, or *Kinling*—as the old Southern Capital is called in classic style; it comes recommended by one of the most erudite members of his Imperial Majesty's present Cabinet; and may therefore, I presume, be accepted as one of the best now extant. As a vade-mecum for the native student, it is valuable indeed; and when translated, as it ought to be, it will be a most acceptable addition to our present apparatus for acquiring a knowledge of the Chinese language. I send you a short notice of this book arranged in a series of numbers, which will give your readers a general idea of its plan and contents. Your's, &c.—*Philo.*]

No. 1. *Philo's Synopsis of the Work.*

PERHAPS it may save the reader some trouble, if by way of preface, I give a summary view of the eight volumes. The first opens with an Introduction by the principal editor, Chin Lwán, and a recommendatory Preface by Kí Tsiuentsáu, the then literary chancellor of Kiángsú, now assistant chief minister of the Cabinet, president of the Board of Revenue, &c. We have next what forms the body of the book, a list of 13,296 characters, of which 1762 are duplicated in either an ancient or altered form, thus giving a total of 14,054: all these, as they are explained and illustrated, fill up twenty-eight sections, and are arranged under five hundred and forty-one radicals, thus:

Number of the Kiuen 卷 *or Section.*	*Number of the Pú* 部 *or Radicals.*	*Number of the Wan* 文 *or Characters.*	*Number of the Chung* 重 *or duplicated characters.*
Sect. 1	10	274	77
„ 2	4	465	22
„ 3	16	692	79
„ 4	14	326	50
„ 5	22	633	133
„ 6	31	300	78
„ 7	23	640	112
„ 8	22	356	59
„ 9	31	816	108
„ 10	32	223	67
„ 11	3	753	59
„ 12	22	324	21
„ 13	32	703	101
„ 14	23	412	57
„ 15	13	690	61
„ 16	24	325	39
„ 17	28	523	63
„ 18	20	299	33
„ 19	19	820	93
„ 20	21	368	34
„ 21	3	632	64
„ 22	18	214	37
„ 23	12	788	80
„ 24	24	394	41
„ 25	12	468	70
„ 26	11	226	43
„ 27	9	341	24
„ 28	42	241	48
Totals.	541	13,216	1762

These twenty-eight sections are the work of Hü Shin, and the commentary thereon is by the younger Sü, excepting that on the 25th section, which is by the elder brother; the sounds of the characters, excepting in the 25th section, are given on the authority of Chú Káu, who was a fellow-officer of the younger Sü and of the same rank.

Section 29th contains Hü Shin's own preface,—a translation of which is given in the sequel; following that preface, and completing the sixth of the eight volumes, we have a complete list of the five hundred and forty-one radicals, arranged in the same order as they are treated of in the body of the book by Hü Shin.

Section 30th is a short one, consisting of only a memorial written by Hü Chung, the author's son, and presented to the emperor Ngántí with a copy of his father's Etymologicon, for which, as a token of his Majesty's pleasure and approbation, the presenter was honored with a gift of forty pieces of cloth, and a rescript from the throne.

The remainder of the forty sections, (from the 31st to the 40th inclusive) are the work of the younger Sü, "the minister Kiái," as he there calls himself. These ten sections, together with the 30th, fill the seventh volume, which includes also, at the end, two or three short prefatory notes.

The last volume, the eighth, contains in a supplementary form, a critical review of the whole preceding forty sections, prepared for the present edition by Ching Peiyuen and others.

No. 2. Biographical and Chronological Notes.

The Etymologicon furnishes some of the best materials extant for a complete history of the Chinese language and literature. In the absence of such a history, it may assist the general reader better to understand the sequel of this article (Nos. 3, 4. and 5), if a few short notices of the persons named therein be laid before him.

1. *Páuhi* 庖犧, or *Fuhhi* 伏羲. Both these forms are used as the proper name of the first monarch who appears in the annals of the Chinese. His reign commenced, according to their chronology, 2852 B. C. To him they give the honor of inventing the *Páh Kwá*, or system of Diagrams, from whence has arisen the art of writing as it now exists in this country. He was the first of the *wú ti* — or "five rulers."

2. *Shinnung shi* 神農氏 *Divine Husbandman.* This was the immediate successor of Fuhhi; he reigned 140 years, and is said to have used knotted cords to record the acts of his government.

3. *Hwángti* 黃帝, or the *Yellow emperor.* This is the third monarch to whom the Chinese consider themselves indebted for their "art divine." He reigned 100 years.

4. *Ts'ángkieh* 蒼頡. It is to this man that the more direct and immediate invention of writing is usually attributed by Chinese historians. He was Hwángtí's principal minister of state.

5. *Siuen wáng* 宣王. This sovereign, the eleventh of the Chau dynasty, commenced his reign 827 B. C. He was an illustrious patron of literature and literary men. He flourished nearly three centuries prior to the time of Confucius.

6. *Sz' chau* 史籒. Among those men who devoted themselves to literature under Siuen wáng, this man was called the Great Historian. He is the reputed inventor of the Seal character.

7. *Chí Hwáng tí* 始皇帝 Translated literally, this title means "the first august emperor," or *Augustus the First.* At the same time, he was both the destroyer and the patron of literature and literary men. The Great Wall was built by his orders.

8. *Lí Sz'* 李斯 This was the lord lieutenant of Augustus the First. It was this man who memorialized his master for an act of uniformity, and wrote a treatise on the character invented by Ts'ángkieh.

9. *Cháu Káu* 趙高. Cotemporary with Lí Sz', under the same

ruler, this man lived and held high office. Like his cotemporary, the lord lieutenant, he was devoted to learning. He wrote a work called *Yuen lih Pien* 爰歷篇; the precise character of this work I can not ascertain. I suppose it may have been a memoir on the language.

10. *Hú Wúking* 胡毋敬. In addition to the two abovenamed officers, this man is deemed worthy of notice; he was his Majesty's "great historian;" and wrote a philosophical treatise called *Poh Hioh Pien* 博學篇.

11. *Hü Shin Shuhchung* 許愼叔重. The author of the Etymologicon bore this name; *Hü* was the designation of the family; *Shin* was the name he bore in the family; and *Shuhchung*, the title or name of distinction given to him by his literary friends. The Chinese trace his descent from the ancient emperor named above; the place of his residence was Jünán 汝南; the precise time of his birth or of his death I know not. By one writer he is said to have flourished in the latter part of the Eastern Hán dynasty; but in his own writings, he speaks of the Emperor Ngái tí 哀帝, as being then on the throne; if such was the fact, Hü Shin must have been born prior to the Advent, and have died (probably at an advanced age) before the close of the first century. His Preface (No. 6.) will speak for itself.

12. *Hü Chung* 許沖. This is the author's son, already referred to, who presented a copy of his father's work to the emperor Ngán tí 安帝 whose reign commenced A. D. 107. This was after the death of his father; but how long time after is not known.

13. *Sü Hiuen Tingchin* 徐鉉鼎臣.
14. *Sü Kiái Tsúkin* 徐鍇楚金.
} These are the names of the two brothers, Sü Hiuen the elder, called also Tingchau; and Sü Kiái the younger, called also Tsúkin. They lived and wrote under the Hau Táng 後唐 or After Táng dynasty, in the early part of the tenth century, more than nine hundred years ago. From that time down to the present we hear very little of the Etymologicon, except that some editions of it were printed under the Sung dynasty. These brothers were able scholars, as their writings abundantly testify; the younger held the office of "Keeper of the Secret Archives," and enjoyed the highest literary honors. What he has done for the Etymologicon, his Programme (No. 5.) will sufficiently show.

15. *Kí Tsiuntsáu* 祁寯藻 It is chiefly to this distinguished scholar and statesman of Taukwáng that we are indebted for this beautiful and very valuable edition of Hü Shin's work. His recommendatory preface (No. 4,) is dated in the nineteenth year of his

present Majesty's reign, which corresponds to A. D. 1839. He then held the office of literary chancellor in Kiángsú; he is now member of the *Nui Koh* or Cabinet, president of the Board of Revenue, &c., &c. The last part of his preface, as it is given in the translation, is a mere brief of the original, a repetition of facts elsewhere stated.

16. *Chin Lwán* 陳鑾. It is only from the two following Nos. 3 and 4, that I have gathered the little that I know of this gentleman. His own Introduction (No. 3.) will best inform the reader concerning the history and character of the man. These two numbers will also give the needful information concerning those gentlemen whose assistance Kí Tsiuntsáu and Chin Lwán secured in the preparation of this new edition. Referring the reader to those papers which are hereto subjoined, I will here close my desultory notes.

No. 3. *Prefatory Introduction by the Editor Chin Lwán of Kiánghiá, dated* 1839.

In ancient times, the masters of polite literature held in high esteem the six methods of writing; and verily these are the true sources of the sound and meaning of words, the fountain from whence objects derive their names, and numbers their fixed limits. By means of these, the erudite scholar is enabled to understand the diversified transformations of the universe, with the various changes and modifications in the ceremonial, musical, criminal, and ethical codes; and the less learned is made capable of perceiving how the forms and sounds of words are derived, and how their sound and sense mutually affect each other, so that by these means he may comprehend the fine arts and all the various kinds of historical writings in their best style and profoundest signification. Thus great is their advantage to the young student.

Hü Shuhchung lived near the close of the Eastern Hán dynasty. When he saw how the ancient meaning and use of words had fallen into disrepute, he was grieved that even common discourse had become so corrupt and obscure. As an intelligent man he was led to make the most thorough investigations; and as the result composed his Etymologicon in fifteen sections. Although I do not know how to understand his phrase *táh shin chi*—"make known the divine will," yet the various alterations of the characters of the language, and the changes of the sounds, together with the regulations which have come down from the three dynasties, and the sound and meaning of [words used by the] border barbarians, are for the most part complete; just as it is expressed by his son Hü Chung, "There is nought celestial or terrestrial, demoniacal or divine, of hill or river, herb, tree, bird, beast, creeping reptile, or of the curious and rare productions, of royal decrees or ceremonial institutes, or of men and things in the world; which is not comprised therein."

From the Hán dynasty down to the present time, almost all the literati and men of talents, who have been thoroughly acquainted with classical literature, and have treated of the laws of the written character, have regarded this work as their standard. Yet there have been disorganizers, such, for example,

as Li Yáng-ping; so that but for Sú Hiuen and his younger brother Sú Kiái, who revised and improved this book, it would have been gradually corrupted and rendered spurious.

Now upon an examination of the two works, that of the elder brother is found to be the most concise and terse, yet it is sometimes too servile and not free from vulgarisms; that of the younger brother is the most luminous, though many of his expressions are too refined and the style too diffuse. Moreover, the two differ in this, that sometimes where the one is diffuse, the other is concise; or it may be that what is in the one is not in the other; or it may be that a radical has been changed from one place to another, or that an explanation is wholly wanting. All these additions and changes I suspect are the work of later writers, or the errors of the copyists and publishers, so that the two original books we now possess, are not the identical old ones prepared by the two brothers. In laboring on the Etymologicon, though each had his favorite study, yet both occasionally were too concise or too diffuse. The elder brother Hiuen, having completed his book subsequently to the other, quoted many explanations from Kiái's work, and as the latter quoted from the classics, Hiuen sometimes seems to have mistaken these for the comments of Hü Shin. In the department of sounds also, as they are indicated by the two brothers, the younger greatly excels the elder. Accordingly the student ought to have recourse to the work of Kiái, "in order to perceive how the forms and sounds of words are derived, and how their sound and sense mutually affect each other, so that by these means he may comprehend the five arts, and all the various kinds of historical writings, in the finest style and profoundest signification," and thus be able to search out and evolve their true origin.

Now it appears that this original work of Kiái has been very much mutilated; and although numerous quotations from it, in the Tonic Collection of duke Wáng Cháu, can be adduced as evidence [of its genuineness], yet this Tonic Collection in its turn has also been subjected to additions and emendations by Hiung Chung. For example, in his arrangement of the characters by the sounds, sometimes the same character is quoted from both the brothers, and sometimes an explanation from Kiái is twice given, differing by being in one case concise and in the other diffuse. Consequently, when brought forward and compared with Kiái's book, the discrepancies and errors are found to be numerous.

Last year, the courtier Ki Shun-fú (Ki Tsiuentsáu) of Cháuyáng, a man of very extensive erudition and most thoroughly versed in classical literature, and exceedingly fond of this Etymologicon, was holding the office of literary chancellor in Kiángsú, when he obtained from his friend Kú Tsien-li an exact copy, an edition printed in the time of the Sung dynasty, and also a mutilated copy printed under the same dynasty from blocks in possession of Wáng Sz'-tung. Besides these two, he also procured a copy of Kiái's Tonic edition, printed in the *chuen* character. Having perused these, he directed several literary gentlemen,—Li, Mán, Wú, Ching, and Hiá, to examine the same and point out their errors and defects, and then to prepare a revised

copy and have it printed at Kiáng-yin. In this his profound regard for learning, in his love for the pure ancient style, in guiding the inexperienced, in supporting the weak, and in encouraging the rising genius so as to give stability and extension to our national literature, the courtier Ki stood pre-eminent.

But since, on examination and comparison, the works of the two brothers have been found to differ in some parts, and sometimes to be deficient or erroneous in their explanations, it has become necessary, in order fully to bring to view their classical merits, that we investigate their profound meanings, unfold their combined resources, trace out their ancient derivations, sustain the same by numerous expressions, arrange all these characters into distinct and separate classes, and add a Supplement.

With the view of securing a new and improved edition, the courtier entered into an arrangement with me, he engaging to have a copy prepared for the press; and, in the prosecution of this design, directed me to edit the same. Though possessed of small abilities and incompetent to perform such a task, yet I greatly rejoice to see that it has been completed, and to our mutual satisfaction. The work having been nearly printed off, and the courtier himself having prepared a Preface, has directed me to say a word in like manner, setting forth the end and object of this work.

No. 4. *Recommendatory Preface by Ki Tsiuntsáu, Literary Chancellor of Kiángsú, member of the Imperial Academy, &c. (Now assistant chief minister of the Cabinet.)*

Instruction by means of the six methods of forming characters, was commenced by Ts'áng kieh, and in the Ritual of the Chau dynasty it attained great splendor. The student by the form and sound of the characters sought their meaning, by ascertaining their meaning he was able to comprehend the nature and principle of all things: this was the method universally pursued.

In the times of the Chau dynasty, the reforming influences of literature were most luminous and exceedingly abundant, opening the way for a peaceful rule during tens of generations. After the destruction of literature by Tsin, that the great purpose of this system of instruction by the six methods of writing was rescued from complete oblivion, is owing to the author of the Etymologicon, who diligently sought out and arranged the materials comprised in it and transmitted them to succeeding generations. The two brothers, Sü Ting-chin and Sü Tsú-kin (elsewhere called Hiuen and Kiái), by their careful elucidations perfected the work of Hü Shin. But of the works of the two brothers, the younger is by far the most lucid.

In the general promotion of literature, and in the glory conferred on literary genius, our dynasty has far exceeded its predecessors. From the form and sound of characters, the scholar is enabled to comprehend their meaning so as to acquire and communicate knowledge.

By almost every family a copy of the Etymologicon is possessed; but by far the greater part have that of the elder Sü. The Supplementary Commentary of the younger Sü has been published in large character by Wáng of

Chih, and in a diamond edition by Má of Shihmun: both these editions were disordered, erroneous, defective and spurious, and the whole body arranged so as to render their perusal painful.

Tuu Tsán (the writer of this preface) having read the notes on the Etymologicon by Yin Máu-táng, and knowing that Kú Tsienli and Wáng Jáufú of Wú, had in the possession of their respective families ancient manuscripts which were exceedingly clear and exact, for a long time kept this fact to myself. Máu King Sienluh of Hokien, having a mind solely devoted to the study of Hü's work, thoroughly investigated the commentary [of the younger Sü], and studied it with great intensity.

In the year 1837, being raised by imperial appointment, to the literary chancellorship of Kiángsú, I proposed to the aforesaid gentleman of Hokien to accompany me; though at first on account of his age, he was deterred by the length of the journey, yet having in mind the works of Wáng and Má and the chance of getting a sight at them, he was pleased to order his carriage. It was in the ninth month that we arrived at my office and met with the superior of the Kí-yáng Institute, Dr. Lí Shinki, and inquired about the Etymologicon. In former days the Doctor had been fellow-student with Kú, and immediately wrote to Kú's grandson Suitsing to borrow the book. Having obtained it, and on comparing it with the copies of Wáng and Má, it appeared that both in the text and notes, a great many characters had been added to Kú's copy. Thus under the radicals *wood* and *heart*, several tens of characters in the seal form of writing, had been added; so of others. ..... Some, wanting in the works of Wáng and Má, were found to be complete in Kú's work. Further, upon inquiry, the Doctor was able to obtain from Wáng Sz'tung a copy printed in the time of the Sung dynasty; this gentleman obligingly presented a part of this copy to me for inspection. It was contained in case fourth, extending from Sect. 32d to the 40th; the rest of the work was wanting. On comparing this with the MS. copied from an edition printed in the Sung dynasty, they were found for the most part nearly to correspond; we thus knew that Kú's copy was a veritable edition of the Sung dynasty. I was delighted at having obtained this copy, and wished to coöperate with my friend, Máu of Hokien. In the meantime, in communicating with Chin Lwán, the governor of the province, regarding this matter, he was found willing to guaranty the expenses of the publication. I then requested Dr. Lí Shinki to undertake the superintendence of the copying and printing of the work.

As to the original copy of the 25th chapter of the commentary [by the younger Sü] which was wanting, its place was to be supplied by an authentic copy of that of Kú.

Further, I requested the Doctor to have whatever had been quoted from the commentary, and was contained in the Tonic Collection, carefully copied and formed into a Supplement, in order to supply defects, and to preserve the smallest fragments. Moreover, the Doctor himself directed his pupils Ching Peiyuen and Hiáking of Kiángyin, and Wú Júkang of Wú-kiáng, to compare and examine these writings.

Máu of Hokien, having obtained the perusal of Kú's copy, added his testimony, and immediately a copy was made ready with especial carefulness for the engraver. I myself was able to procure from Tsin Lienshuh, the Tonic Collection by the younger Sü; and thus this edition was made complete, ready for the press. Copies of the Etymologicon, prepared by Yü Yenchí, Lí Jinfú, Wáng Pehhau, were published in the time of the Sung dynasty; but all these are now found to be very defective and much mutilated. During the Yuen and Ming dynasties, there seem to have been no reprints. The present edition, therefore, being an exact transcript from Kú Tien-lí's, will I trust be quite correct and free from errors. Still, should the lovers of antiquity discover such in it, by pointing out the same, they will help the student to a more thorough acquaintance with the work. Thus it will become more complete; its high aims more fully secured; and the design of Chin Lwán in publishing this edition realized. And thus too, my own hopes and expectations will be satisfied.

No. 5.—*Postgramme by Sü Kiái.* (No date.)

This treatise, the Etymologicon, has a remote origin, having existed during nine successive dynasties, a period of seven hundred years. The efforts of our literary professors are now relaxed; our men of learning are abandoning their pursuits; no sages make their appearance; and the divine will is darkened. Therefore, in a Supplementary form, I have given a *General Explanation* of Hü Shin's entire work extending from Sects. I to XXX.

The radical characters, and those naturally derived from them, have been taken up and explained in consecutive order; and the respective classes extended so that all objects under heaven, properly falling into them, have been traced out. Those of remote and obscure origin have not been brought into these series. Seizing, therefore, upon the principal idea of those which could be clearly traced, I have formed the *Radical Series*, in Sects. XXXI and XXXII.

Written characters are the means by which the sages were enabled to make researches the most profound, and investigations the most minute; by which are drawn the lines of heaven and earth, of the sun and moon; by which the cardinal duties of fidelity, filial piety, humanity, and justice are illustrated, and the rules for the high and the low in the empirical defined, and all the laws and ordinances for the regulation of ceremonies and music prescribed. When able clearly to comprehend all these, the prince can keep in their proper place all the subjects of his wide domain, and bring the whole empire under just control. So the minister of state, when able clearly to comprehend all these, can properly serve his prince and regulate his sub-

ordinates. Written characters sometimes have different meanings; and if all these are brought together, they will be very numerous. From a full tide, gathering a few drops, we should then turn upwards to the fountain head. Selecting some of the most important characters of the language, I have treated of them in a number of *Excursuses*, in Sects. xxxiii, xxxiv, and xxxv.

The sense of characters is sometimes subtle and profound; and if not thoroughly comprehended by the student, all his literary efforts will be mere vagaries. A *Removal of Vagaries* I have attempted in Sect. xxxvi.

Natural endowments are distinctive. Friends have their associates. As among flowers and trees, so universally there are distinctions and diversities. Should ten thousand classes of objects be brought together, they would not rob each other of their order. I have made a *Collection of Classes* in Sect. xxxvii.

As written language has in it what words can not fully express, so it is with single words; and if their explanation be too diffuse, fidelity will be lost; if too concise, perspicuity will be wanting. The natural properties of objects, whether similar or diverse, should be fully developed, and made perfectly clear and distinct. An *Explication of Errata* I have prepared in Sect. xxxviii.

Books having been lost, and leaves torn away, different readings have been introduced; and the emendations and corrections not being clear, these in after times have been left in doubt. A *Resolution of Doubts* I have given in Sect. xxxix.

In high antiquity Fuhhí, by means of his diagrams, gave the clue. The Yellow Emperor invented writing, and Tsángkieh extended the system. In the middle of the Chau dyasty, the emperor Siuen became its patron, and his minister Sz'chau received the succession and transmitted it to Hii Shin, who gave it the finishing line. Under his care its highest purpose was attained. If committed to improper hands, errors must ensue. Our august Sovereign, in his turn becoming its patron, investigated the ancient lore, penetrating into what was dark, and searching out what was obscure; and thus all things were made to appear in their true light. Committing these to me, his minister, I have attempted to perform my task, as described in Sect. xl.

No. 6.—*Original Preface by Hü Shin Shuhchung.*

In ancient times, Páuhí's royal sway extended over all beneath the heavens. Directing his attention upwards, he surveyed the images in the heavens. Then turning downwards, he surveyed the forms on

the earth, carefully observing the figures upon birds and beasts and the things peculiar to the earth,—here, in his own person, selecting what was remarkable: there, what was so in others. In this manner he was able to invent the *eight diagrams* for a system of changes, and to evolve a scale of magisterial rules.

2. Passing down to the time of the *Divine Husbandman*, we first find that cords were tied into knots in order to record the acts of the government; and thus its affairs were grouped together. These, being exceedingly numerous, gave rise to forgeries and deceits.

3. It was at this time, that Ts'ángkieh, a minister of the *Yellow Emperor*, by observing the footsteps of various birds and beasts, ascertained that by lines objects could be distinguished one from another. Thus he invented writing for the purpose of forming contracts; and hence every kind of work was carried on in due form, and every order and engagement properly defined. The clue that led to this invention he obtained by an inspection of the diagram, *Inundation*, signifying (by interpretation) "proclaimed in the imperial courts," i. e. by means of written characters instruction is proclaimed, and the principles of knowledge are made known in the king's courts; and thus, while conferring emoluments upon their inferiors, the princes will be careful to preserve their own virtues.

4. When Ts'ángkieh invented his system of writing, he did it by drawing the images of various species, and hence he called them *wan*, *figures*. Afterwards, by writing form and sound, he augmented their number, and these new ones he called *tsz'*, or *characters*, meaning by this term that they became numerous from being recombined and nourished. But when characters came to be etched upon bamboos and the bark of trees, this was called *shú*, or *writing*, i. e. giving a *likeness* of the objects described.

5. During the ages that elapsed under the five Emperors and the three families of kings, the form of the written characters underwent numerous alterations. For example, in the inaugural inscriptions, found upon the tablets erected on the Great Mountain by the seventy-two sovereigns who went thither to record their names, none are precisely alike.

6. According to the Ritual of the Chau dynasty, the sons of the Imperial family, when they reached their eighth year, were placed for education under the care of a tutor, and the instruction commenced with these *six classes of written characters*.

(*a.*) *Indicatives*, such as *shàng*, *hiá*, 上 下 *above, below:* literally, *point thing*, 指事 *chi sz'*, i. e. such characters as these two, *shàng*

and *hiá*, given as examples, the meaning of which we can ascertain by inspection, their import being apparent on examination.

(*b.*) *Imitations*, such as *jih*, *yueh*, 日 月, *sun*, *moon*: literally *image form* 象 形 *siáng hing*, i. e. such characters as *jih* and *yueh*, the two above given as examples, in which an image or likeness of the object signified is delineated, by making the form of the character an exact imitation of the thing.

(*c.*) *Phonetics* such as *kiáng*, *ho*, 江 河, *river*, *stream*: literally, *form sound*, 形 聲, *hing shing*, i. e. such compound characters as the two above, *kiáng* and *ho*, one part of which is taken to be named, and this is joined to another which gives the new character its sound,

(*d.*) *Ideographics*, such as *wú*, *sin*, 武 信 *martial*, *faith*: literally. *united meaning*, 會 意, *hwui i*, i. e. such compound characters as *wú* and *sin*, where two well known characters are joined so as to suggest the idea to be given to the new word.

(*e.*) *Reversives*, such as *k'áu*, *láu*, 考 老 *aged*, *old*: literally, *turned explanation* 轉 注 *chuen chú*, i. e. such characters as *káu*, *láu*, in which, while the upper part remains the same, the lower is reversed or turned.

(*f.*) *Derivatives*, such as *ling*, *cháng* 令 長 *order*, *elder*: literally, *suppose borrow*, 借 假 *kiá tsié*, i. e. such characters as *ling* and *cháng*, which are borrowed to denote things or acts that had previously never been indicated in writing; the character thus borrowed retains its original sound but takes a new meaning.

7. In the reign of the Emperor Siuen of the Chau dynasty, his historiographer Sz'chau invented the *chuen* or seal character, and wrote a work thereon in fifteen chapters; some of these new characters were the same as the ancient, others were different.

8. Subsequently, when Confucius wrote the six classics and Tsú Kiúning compiled the annals called Spring and Autumn, both used the ancient character. Its meaning, therefore, could at that time be understood and explained.

9. At a later period the several princes of the empire, having strengthened their respective governments, refused submission to the imperial sway. Hating the restraints that were laid upon them by the ceremonial and musical codes, they destroyed all these standards; and separating themselves from the supreme government, formed seven independent states, all differing in the modes of laying out their lands, in the construction of their carriages, in the execution of their laws, in the fashion of their robes and caps, in the sounds of their words, in the forms of their speech, and in the shape of their written characters.

10. When the august Emperor of the Tsin dynasty, known as the First (Tsin Chí hwángtí) had united all the states of the empire under one general government, his prime minister Lí Sz' addressed a memorial to the throne, requesting an act of uniformity, and that whatever was found not conformed to the standards of the state might be abolished. This minister himself wrote a treatise on the character invented by Ts'ángkieh, Chau Káu, another statesman of high rank, wrote a historical memoir on the language; and his majesty's historiographer Hú Wúking, wrote the Great Instructor, a treatise on moral philosophy. These three authors all employed the seal character invented by Sz'chau; and being somewhat abbreviated and modified by them, it was called the Lesser, in contradistinction to the former, the Greater seal character.

11. It was at this time that the monarch of Tsin burnt the classics, and annihilated all the ancient codes. He also banished a great many officers and sent forth armed expeditions. As the business of the officers in the public service became very multifarious, the *official method* of writing was introduced, in order to secure greater accuracy and dispatch; and by this means it was that the ancient form, the *kú wan*, ceased to be used.

12. Of the various forms of writing introduced prior to this date, eight are enumerated as existing under the Tsin dynasty, which are thus designated :—

1. *Tá chuen* 大篆, the Greater Seal character;
2. *Siáu chuen* 小篆, the Lesser Seal character;
3. *Kih fú* 刻符, the Engraved check;
4. *Chung shú* 蟲書, the Insect picture;
5. *Mú yin* 摹印, the Stamp signet;
6. *Shuh shú* 戈書, the Portal writing;
7. *Lí shú* 隸書, the Official writing.

13. After the rise of the Hán dynasty the *running-hand* form of writing came into vogue (sometimes called the *tsáu shú* 艸書 or Grass character).

14. According to the code of laws called *wei*, instituted by the Hán dynasty, young students on arriving at the age of seventeen years, were to be instructed and examined in nine thousand of those characters that had been invented by Sz'chau. Then if accepted they were considered eligible to the lower offices of state. Furthermore they were to be examined in the abovementioned eight forms of writing, and then reported by the magistrate to the literary chancellor, who,

after still farther instructing and examining them, selected the most intelligent and recommended them for the higher offices of state, while those who had not duly prepared themselves, or had not come properly recommended, were reported accordingly and dismissed from the public service. Though this code, the *wei*, still exists, yet that system of instruction and examination having now ceased for a considerable period, no one is able to state how they were conducted.

15. In the time of the Emperor Hiín-siuen, his majesty issued a proclamation inviting all those who could read the character of Tsáng-kieh to report themselves; of these Cháng Chwáng was found to be the greatest proficient, and he was accordingly promoted. Three others,—Tú Nieh, governor of Liáng-chau, Yuen Lí, a resident of Pei, and Tsin Kin, high literary chancellor, were all found able to explain the same character.

16. In the time of the Emperor Hiáuping, his majesty commanded Yuen Lí, and more than a hundred others of the literati, to lecture on philology in the palace-hall called Weiyáng, and also appointed him to be the principal of the primary schools.

17. Yáng Hung, a courtier of the imperial palace, having brought together a variety of philological writings, arranged the same into a book, which he called the Instructor. All these, from those of Tsáng-kieh downwards, formed fourteen chapters, containing 5340 characters. In this book was contained nearly all the characters found in the writings then extant.

18. Subsequently Sin, known as the Defunct, having usurped the Imperial authority, commanded his high minister Chin Fung, and others, to review and examine the lists of written characters—conceiving it to be his prerogative to change and modify it at pleasure. These men, in performing their task fixed upon the following *six classes of written characters.*

(*a.*) *The ancient form,* 古文 *kú wan*, such as that employed in the books found in the walls of the house where Confucius lived.

(*b.*) *The antique characters,* 奇字, *ki tsz'*, or such as were found to be different from the ancient or *kú wan.*

(*c.*) *The seal character* 篆書, *chuen shú*, i. e. the lesser, prepared by Ching Miáu of Kiátú by order of Augustus the First, of the Tsin dynasty.

(*d.*) *The left hand character,* 左書 *tso shú*, i. e. the official writing employed under the Tsin dynasty.

(*e.*) *The close seal,* 繆篆, *miú chuen*, i. e. such as was used upon seals and signets.

(*f.*) *The bird and insect characters* 鳥蟲書 *niáu chung shú*, or such as were used upon flags and envelopes.

19. When Kung, the prince of the ancient kingdom of Lú, pulled down the house where Confucius used to live, he found concealed in its walls, the Code of Ceremonies, the History of the Sháng dynasty, the Spring and Autumn Annals, and the Treatise on Filial Duty; moreover, there are extant two books, a copy of the Spring and Autumn Annals, and a copy of Tso's commentary thereon, which were presented to the Imperial court by Cháng Tsang the prince of Pehping; also pots and vases which at various times, and in different states of the empire have been discovered on the hills and in the rivers, having insciptions upon them; now all these books, vases, etc, are found to contain the ancient character, *kú wan*, that had been employed under former dynasties; and they are all essentially the same. By means of these various writings and inscriptions, we are enabled clearly to ascertain and describe what were the forms employed in remote antiquity, and hitherto but imperfectly understood.

20. But [notwithstanding the evidence furnished us in possessing these written monuments, if any one now presumes to labor upon them], the people will ridicule and reproach him, as being too fond of the marvelous, and dissatisfied with what is plain; and yet they themselves will change the characters in current use and form new ones hard to be understood, fancying that by altering them in this irregular manner they will gain distinction in after ages. Even scholars who by a description of separate characters would explain to us the meaning of the classics, rashly declare that the official form, invented under Tsin, was the work of Tsing kieh! As these characters have been transmitted from father to son, how, say they, could they have been changed and altered? Yet they doggedly affirm, for example, that the character *long* (長 *chàng*) is a compound formed of a *horse's head* and *man*; that the character *man* (人 *jin*) grasping the numeral *ten* (十 *shih*) makes *tau* (斗) or ten bushel measure; and that the character for *insects* (蟲 *chung*) is formed by turning its parts inwards towards the center. Proceeding in this manner, even the imperial jurists, when explaining the laws will, by employing only one single character give sentence in a criminal case! In the phrase, *to-harass people in-order-to-get money*, (苛人受錢 *ho jin shau tsieu*) the first character *to-harass*, is taken alone (the others being dropped) to form a complete sentence! Examples of this kind are very numerous, and they are all different from the ancient form employed by Confucius, nor do they accord with those invented by Sz'-chau. Vulgar literati and pettifoggers, too fond

of what they themselves have heaped together, and misled by mere hearsay, do not comprehend either those who are thoroughly versed in the science of language, or the common rules by which written characters are formed; considering the old methods as odd, and having a partiality for rude forms of speech, they consider their own acquisitions as secret and profound mysteries, and themselves as having penetrated into the most subtle and refined conceptions of the sages. Meeting, for example, in the works of Tsángkieh with a section about "The youthful heu's receiving commands," they thence declare that said section must have been written by an ancient emperor, though in it are contained rules for those who wish to become divine and immortal! Thus conspicuous are their errors. What foolishness! what perversity!

21. In the ancient History it is said, "I wish to see and understand the written forms of the ancients;" meaning that we ought to conform to and cultivate the old forms of written characters, and should not box and drill! Confucius has said, "I would fain obtain the lost forms of the historians! But now, alas, they are irrecoverably gone." Because men will adhere to their own private views, and find fault with what they do not know, and will not be at the trouble of learning from others, all distinction between what is right and what is wrong is naught, while their own subtle explanations and specious phraseology excite doubt and suspicion in the minds of every student.

20. Now such ought not to be the case, because written language is the source from whence we derive all our classical and scientific learning, and the origin of our royal institutions. It is the means by which the men of former generations have handed down their stores of learning to their successors, and by which men of after ages must gain their knowledge of the ancients. Hence the saying, "When correct premises are laid down, then true doctrines will be developed." Now we know that nothing in the world has a higher origin or purpose than written language, and nothing ought to be more carefully preserved from confusion and corruption.

23. On preparing the present arrangement of the seal characters, it has been my endeavor to have the whole work accurately correspond to the ancient forms invented by Sz'chau. With reference both to the separate characters, and their respective explanations, I have extensively investigated the writings of learned men of every order from the highest to the lowest, and have made such a selection of characters as seemed most trustworthy, and sustained by the best authority; and their explanations have been adopted only after the most thorough

investigations. In doing all this, it has been my purpose duly to arrange all the classes of words, to remove the errors into which others have fallen, to give the learner a thorough knowledge of his subject, and to make known the divine will. By arranging the characters under their appropriate radicals, confusion and disorder are prevented. Thus all things without exception, are subjected to our view. When characters have seemed obscure, they have been elucidated by quotations; and in doing this the works used have been the Book of Changes by Mang; History by Kung; the Odes by Máu, the Ritual by the officers of Chau; the Spring and Autumn Annals by Tsó; and likewise the Conversations and the Treatise on Filial Duties; all in the ancient form of writing. When any characters occurred which I could not understand, these have been left blank.

ART. II. *Thoughts on the term proper to be employed in translating Elohim and Theos into Chinese.* By a Missionary. In a Letter to the Editor.

IN common with many others, my mind has been not a little exercised in the perplexing inquiry, as to the term proper to be employed in the Chinese language as an appellative for *God*, or the Deity of the Bible. It is confessedly an inquiry of vast importance, but also not free from many difficulties; as is manifest from the great amount of talent, labor and investigation it has called into exercise. My cherished hope and prayer have been, that contending parties would be led to see and feel as one man on the subject. This object has not yet been attained; and it is with the prayerful desire of furthering so desirable a result, and not simply to enter the list of controversialists, that I now take up my pen. I have read the greater part of what has been written on this subject with some degree of attention; and am compelled to confess that the arguments on neither side have been conclusive to my own mind; while from these papers mainly, I have been furnished with materials, which have enabled me to form an opinion, based, as I think on sound logical deductions, which will appear in the sequel.

Of the terms which have been proposed to render אֱלֹהִים and Θεὸς into Chinese, only two are prominent; *shin* 神 and *ti* 帝, the latter to be accompanied with some qualifying adjunct, and these are probably the only native ones at all defensible. Before proceeding

to the examination of these terms, however, it will be well to ascertain what are the requisites in any term employed as an appellative for the Divine Being. I apprehend that such term should be one used by common consent, generally, and καθ' ἐξοχήν, for Deity or for a Divine Being or Beings, by the people to whose language the term belongs. This is of the very highest importance. If the term be not so used, it can not become a proper one to translate אלהים and Θεός. There should be a suitableness also, so that the term should convey of itself and by application the idea of power, dignity, greatness, and grandeur. Again, it should be a *generic* term for Deity, if the people into whose language the translation is made, are polytheists, and have a general name for Deity. Such is אלהים, for the Aramean nations had become polytheists; such also is Θεοι, for the Greeks had whole families of Divine beings.

The first of these requisites is indispensable; the other two are very important, and should exist, if the genius of the language and the theology of the people afford them. Now, in which of the two proposed terms do we find these requisites, or the nearest approach to them; and hence the closest correspondence to אלהים and Θεος? Are they found in *shin* 神 or in *ti* 帝? In this investigation, dictionaries by foreigners and their opinions, manifestly can be of no weight unless clearly verified by native usage and authority. Thus premising, I shall assign some reasons for giving a preference to *ti* 帝 with an adjunct, as either *shàng ti* 上帝 or *t'ien ti* 天帝, as the fittest term to render God in the Chinese; and then show why I can not acquiesce in the position of those who have advocated the employment of *shin*.

I propose to try *ti* by the abovenamed requisites. 1. Is *ti* used by the Chinese for Deity by way of eminence; and as the distinguishing appellation for that being, or those beings who are regarded divine? In the sacred books of the Chinese, we find at least *one* Being recognized of whom is predicated what belongs only to God, and who, especially in moral character and attributes, resembles far more the true God, than does any one of the Θεοι of the Greeks. He is a Being to whom no beginning is attributed; a Being of perfect moral rectitude, and is represented as rewarding the upright and punishing the wicked; a Being too of universal sovereignty and providence. The distinguishing title by which this Being, and all other entities supposed to resemble him, are known among the Chinese is *shàngti* 上帝. This too is a title used by way of eminence to distinguish Deity, long before the Chinese were led by their pride, either to assume or apply

it to mortal man. This was likewise at a time, when it is clear from their ancient works, the Chinese possessed a purer theology and more correct notions of the divine Being and character than they now do.

2. *Ti* as used by the Chinese, is a term which carries with it, not the idea of a simple personal name, but of power, dignity and authority. It is seldom or never applied otherwise than to designate objects of real or supposed greatness, natural, moral or official, or some or all of these attributes combined. Hence, when the founder or followers of the system of Rationalism wished to give dignity and prominence to their system and the new objects of worship introduced by them, they applied this term by way of usurpation to some of those objects. This is the origin of the famous *Yuh-hwáng shángtí* 玉皇上帝, and also of *Hiuen-tien shángtí* 玄天上帝, both of whom are now objects of worship. By some the first of these two *Ti* has been erroneously confounded with the *shángtí* 上帝 of the sacred books. The origin and history of Yuhhwáng shángtí is mentioned in Vol. X., page 305 of the Repository; and notices of the other are given in Vol. XVIII. page 102.

Closely allied to the above characteristics, but in my view adding force to the suitableness of using *ti* 帝 to designate Deity, is the fact, that it is the term used by the Chinese to convey the idea of *god-like*, just as they use *shin* 神 for anything *spirit-like*. Hence it is, that those objects of religious worship, which most resemble the one great *Ti* of ancient record and veneration are designated by the same term; hence, too, he, who according to the prevalent and venerated philosophy is the one great *Ti's* visible representation in *tien hiá* 天下, or this world, and is regarded as having been by this One Great one so appointed, is also designated *ti*, or has assumed this as his peculiar title. Whatever may be our opinion as to the inappropriateness of such application, according to Chinese philosophy there is propriety in giving to their Emperor the title of *t'ien tsz'* 天子 and of *ti* 帝: not of *shin* 神, because he has rather too much of gross material belonging to him, but of *tí* a ruler of dignity and authority, and by the great autocrat so appointed. True, we may feel there is much arrogance, if not something more heinous in such an application. The same application was also true of θεος, for Strabo uses, ὁ θ. καισαρ. Let the Emperor of China once feel and heartily acknowledge the power of divine truth, and such use of *ti* will be disallowed.

Is a term to be rejected because it has been abused in its application? Then the translators of the LXX, and the writers of the

New Testament should have rejected θεος. On the same principle may we with as much reason reject our holy religion, because it has been made the occasion and instrument of tyranny, oppression and shedding of blood,—abused to the worst of purposes. If *ti* 帝 be a fit, although abused and misapplied term, shall we not rather reinstate it in its once preëminent position, and through it reveal the true character of the One and the Supreme as Chinese records of early ages speak of One, whom there will probably be no great error in recognizing as the God of Abraham, and of whom the patriarch found the fear and worship even in the land of Canaan; as also one who is recorded to have been the priest of this Most High God. May not Yáu and Shun and the people of their times, who may probably as early and even earlier than Abraham and Melchisedec, have possessed knowledge of the true God, such as Abraham found in Canaan, derived too from the same source?

3. But is *ti* 帝 used as a generic term for Deity by the Chinese? Is it an appellative for a class of beings regarded divine, and not the name merely of an individual? If the Chinese in their theological opinions have conceived of such a class, *ti* is the only distinguishing title for such a family. There is no other term generic and used κατ' εξοχην for Deity. So that searching after such a term, if it be not found here is like a search for the philosopher's stone—for what does not exist. Then, if such *generic term* be absolutely *indispensable* in order to translate the Holy Bible, the revising committee at Shánghái may as well give up their work. Whence this necessity? *Is it so, that the Author of the Sacred Scriptures has so constructed them, that a people must of necessity be polytheists, and have a family of Gods, and a generic name for that family, before there is a possibility of translating the sacred oracles into their language?* If people never had the idea of the existence of more than one Divine being, though they are gross idolaters, by offering religious worship to ten thousand of creatures, possibly not paying any worship at all to that one being regarded divine; how could the language of such a people afford a term at once generic and κατ' εξοχην for God? Is not such a case quite supposable? Such indeed seems to have been the religious position of the North American Indians. They venerated, but did not worship the one Great Spirit, which in their language would become the term for God by way of eminence while they avowedly did offer religious worship to innumerable evil spirits. But as they acknowledge only one Great Spirit there consequently could be in their language no generic term for God, as of a class of beings regarded divine, and yet translations of

the Bible into their languages have been made. Does not the existence of such generic term depend, not on the nature of the case, but on the theogenical and mythological views of a people? We know from revealed truth, there can be no such term. There can be only *one* God, one supreme Being, and consequently there can be no term expressive of a *class* of such beings. But mankind have not always been thus correct in their theology, and hence such terms have arisen. The Greeks had several families of gods, divine beings begetting divine beings, and hence the generic term of *θεοί*. The use of אלהים as a generic it is now impossible to trace; probably it arose much in the same way, as its cognate among the Greeks. If the Chinese, like the Greeks, have a family of divine beings, that family is assuredly composed of the highest in rank, the most powerful and venerated beings acknowledged by them. The common term by which this class is distinguished (leaving the question whether they be or be not esteemed divine), is *ti*, just as *tien shin* 天神 is the generic appellation for one, *pú sáh* 菩薩 for a second, *shin chú* 神主 for a third, and *kwei* 鬼 for another class of objects of worship, so also is *ti* 帝 the term for distinguishing the highest, most venerated, most dignified and powerful class. In its use and applications by the Chinese, it is nearer to those of *θεοί* than any other term to be found in their language. This fact will become more clearly developed in the discussion of *shin* 神 as claimed to be the best term to be employed to express Deity.

I now proceed to consider the grounds, on which *shin* has been advocated as the only proper term, in the Chinese language to express Deity appellatively. This term, the author of the "Essay on the proper rendering of the words Elohim and Θεος into the Chinese language," given in pp. 17,57 of Vol. XVII, says must be used "*malgré* all objections." Let us therefore, ascertain the strong foundation on which this "must be used" rests, by reference to the Essay, and to the writings of others, who advocate the same views. On page 20, he says, "in order to combat *polytheism*," "we must use the name of the whole class worshiped *as* Gods by the Chinese." Again, page 23 "We must, therefore, take for Jehovah the name of" the whole class [of Gods] and affirm that it properly belongs to Him alone; that there is no other being in the universe *entitled to this name.* Again, page 20, a definition of the generic name for God, is given,—"The name of the highest genus or Class of Beings, to whom the Chinese offer religious worship."

These first principles of the Essay appear well, and had the argument, purporting to be built upon them (the language in which they

are couched being understood in *one* sense,) possessed a perfect accordance with these principles, its Author might with much reason have declared, in his conclusion, as to the term he advocates, "We must use [it] *malgré* all objections." That "one sense" referred to above is, that in the first quotation,—the words "worshiped as gods," must mean that they are so worshiped because they are *esteemed* to be *divine Beings*. But in the mind of the author; judging from his Argument, they seem to signify, *such worship is offered as belongs to Gods or divine Beings*. If therefore, "worshiped as Gods" means worshiped *because they are esteemed divine Beings*, we make no objection to the proposition. This clearly then consitutes polytheism. But if the latter idea be the true one in the mind of the author and other advocates for *shin*, viz., that "worshiped as Gods" signifies worshiped *as divine Beings only should be worshiped*, we cannot acquiesce in the position. This is not polytheism, but idolatry.

Again, in relation to the generic name for God, if, by "*The name* for the highest genus or class of Beings," &c., be intended *the name* by which that *genus* or *class* is *distinguished* from *every other genus* or *class* of *beings*, then it is just what we need. But if in the first phrase, "worshiped as Gods"—by gods, is to be understood simply, *beings to whom religious worship is offered, which should be offered to the true God only*, and by "The name of the highest genus, &c.," be signified a *name* predicated of, though not *peculiar to such high class*, while with equal propriety, it is applicable to many other classes of beings, then we cannot but feel that there is a radical defect in the very foundation of the Argument in this essay. This argument is labored, ingenious and plausible, and especially calculated to bewilder those not acquainted with the Chinese language, and unaware of the very diversified uses and applications of *shin*. It is conducted too much, as if the author believed that *shin* had no such application even in its concrete use. True, occasionally we get a glimpse of the fact of its extensive range, though the prominent view given is, that it only embraces so much as the definition for a generic name naturally implies, and so is the *distinguishing name* for the *highest class*. But whether the writer intended to hold up *shin* in the restricted sense as simply an appellative for the highest genus or class of objects worshiped, or in its wider range, as a generic name for all objects of worship from the lowest to the highest in rank, it is not easy to decide. But other writers on the subject argue the adoption of *shin* 神 expressly and explicitly on account of this extensive application. In the China Mail there is a well written article, on the present

question, quoted below,* in which it is stated that the object of enquiry is to find a term in the Chinese language *analagous* in its use to the word *God* in English, or to the *Deus* of the Latins, the Θεος of the Greeks, or the אלהים of the Hebrews; and it is then remarked, "These several terms have in the language to which they belong, a general application to whatsoever may be an object of religious worship, without regard to the character of that object." Again, "The θεος of the Greeks represented a multitude of objects of worship, each of which had its respective proper name; while all collectively were designated by this common term." The writer then announces his opinion that *shin* is such analogous term; and hence embracing, what is attributed to אלהים and θεος, "*Whatsoever may be an object of religious worship* without regard to the character of that object."

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* *To the Editor of the "China Mail."*

"*Thoughts upon the manner of expressing the word for GOD in the Chinese language:* by JOHN BOWRING, LLD."

SIR,—The above is the heading of an article in the November number of the *Chinese Repository*, which I read with interest. The learned writer has there expressed much that is ingenious and important on points connected with the question, but in my opinion has not met the question itself. The inquiry is not, if I apprehend it, about the proper name of the Supreme Being, who has called himself *Jehovah*, nor is it how that name shall be expressed in the Chinese language, but the search is for an appellative term for God. It is supposed that *Jehovah*, the proper name of the Deity, will be transferred to the Chinese language, on the same principle that *Jesus*, the proper name of our Savior, or *Moses*, the proper name of the Jewish lawgiver, will be conveyed to that language, viz: by expressing as nearly as may be the sound of the name in Chinese characters, without regard to their signification. This being done, there will still be wanting an expression for the generic or general term GOD. The Christian believes in but one God, still there are many that are called gods, and it is supposed that every language has an appellative term similar in its use to the word *God* in English by which this order of beings is designated. The object of inquiry appears to be, to find in the Chinese language a term analagous in its use to the word *God* in English, or to the *Deus* of the Romans, the *Theos* of the Greeks, or the *Eloah* of the Hebrews. These several terms have in the language to which they belong, a general application to whatever may be an object of religious worship, without regard to the character of that object. In English, we speak of the true God and of false gods: the Romans had a Jupiter, a Neptune, a Venus, and others, but all were classed under the general term *Deus*. The *Eloah* of the Hebrews was alike applied to the true God and the idols of the surrounding heathen, and the *Theos* of the Greeks represented a multitude of objects of worship, each of which had its respective proper name; while all, collectively, were designated by this common term. The Chinese also worship a multitude of objects, each under its distinctive name, but have some appellative term to designate them as a class, and which is common to them all. This common term I think is *Shin*. This may be seen written in a large character and pasted up in the boats, the shops, and dwellings of the Chinese, and is made the symbol, or general representative, of all the objects they worship. Before this written character is kept the altar and smoking incense, and to it worship is performed on the first and fifteenth of every moon; and special offerings are made at the same shrine on the birthday of every god in their Calendar. If they worship the spirits of departed ancestors, they are called *Shin*; if they worship the latent principle of nature, it is called *Shin*, if they worship *Ma-tsoo po*, *Pih-te-ye*, or *Shang-ti* all are called *Shin*; and should they worship Jupiter, Juggernaut Jehovah, or Jah, they all would be called *Shin*. The Chinese speak of *Tien-shin* (heavenly gods,) *T'u ti shin* (local gods,) *Shan-shin* (gods of the hills,) *Ho-shin* (gods of the river,) &c. They have presiding deities over the elements, the seasons, and the various professions of men, each with a distinctive name; but all are called *Shin* or gods, as we speak of Confucius, Shakspeare, or Socrates, under the appellative term *men*. If it be objected to *shin* that the Chinese apply it to their idols, and consequently it should not be applied to the Supreme Being, the same objection with equal propriety might be made to the use of our word God, which is applied to idols, to men, and to Satan himself, who is called "the god of this world." The same objection might also be urged against the Greek word *Theos*, a term used to designate the false and fabulous deities of the heathen; still the Divine Author and first teachers of Christianity applied the term to the Supreme Being. The Savior of mankind, when he came to give his religion to the world, did not form a new symbol, nor introduce a foreign word for God, but selected one from the language of the people he came to teach,—a term familiar to them, and one which they applied to the objects of idol worship. Though this term, by a people ignorant of the living and true God, was applied to senseless blocks of wood and stone, still the Author of Christianity uses this very term in giving to them a knowledge of the Almighty,

Another writer (whose manuscript is in my possession) states as the important ground, why he favors *shin* as analogous to the Hebrew and Greek terms for God, is "That the Chinese do use *shin* to designate *their objects of worship*, and that it is with them a common and not a specific name." He further remarks, "Infinite Wisdom in the Son of God directed him differently [than to select the name of any individual Deity]. He selected and employed for the true God, the common name employed by the heathen to designate *the objects of their worship*." Further in Vol. XVIII, page 100 of the Repository, we have a pithy article by "A Lover of Plain Common Sense," who founds all his remarks on this same idea, that the objects worshiped by any people are necessarily the Gods of that people, and that a name in their language generic for such objects of worship, must be the term we need to translate אלהים and *θεος*, and on page 608, are given the views of a writer on the same side, where this same idea again appears in a strong light; and *shángtí* is declared not to be the *generic name* for "*the beings or idols*" worshiped by the Chinese, but is applied "to a few only of *the multitude of false deities* adored by this people."

I have been thus particular in presenting these quotations and references, to show that there is no misapprehension of the position assumed, in order, undesignedly, to foist *shin* שׁ into the lofty station of a term to reveal our Jehovah God. The position assumed is clearly

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Here we have the divine sanction and the highest authority for applying the word as an appellative to the Supreme Being, which was used by the heathen to designate an unknown God or their fabulous deities. If it were proper to introduce a new word for God, in teaching Christianity to the heathen, it doubtless would have been adopted by the Savior and his Apostles; but if Jesus Christ and his inspired disciples, in giving Christianity to an idolatrous people, employed the term for the Most High by which they designated their idols, why need we use a new word or a foreign symbol in teaching Christianity to the Chinese? Surely they have gods enough to have some common term to designate them, and they can scarcely be more ignorant of the true God than were the ancient Greeks and Romans.

Should it be urged against the use of *Shin* for God that it is used in other senses, such as *tsing shin*, animal spirits, &c., the same objection may be urged against the application of *Theos* to God, for this term is also found in composition having another signification. It enters into the composition of proper names such as *Theophilus* and *Theodosius* and a variety of common words, such as *theogony, theopathy, theomancy*, and the like, still no objection is made to the use of *Theos* to designate the true God, because the term is found in composition with another sense. In the Chinese Thesaurus, from which extracts have been made by a distinguished Chinese scholar illustrative of the use of *Shin*, the primary meaning given to it is *Spirit i. e. Shin* is a spirit. This much resembles the definition of Deity given in the Sacred Scriptures—"God is a Spirit." The example given by the same Chinese author to illustrate his definition of *Shin*, is—"The inscrutableness of the superior and inferior principles in nature is called *Shin*" *i. e.* God.

In commenting on the use of *Shin* by Confucius, *Chu-fu-tsz'* says that, "*Kwei* is the soul of the inferior principle of nature, and *Shin* is the soul of the superior principle. But if we speak of the two united together, we say, when extended, they become *Shin*, god, when contracted or reverted, they become *Kwei*, demon." The sage adds a quotation from the Odes, which says—"The approach of the *shin* (gods) can not be comprehended, with what reverence therefore should we conduct ourselves!"

Should those engaged in translating the Sacred Scriptures into the Chinese language, transfer the proper name *Jehovah*, or adopt the suggestion of the learned linguist who proposes the abbreviated form *Jah*, and represent this by the symbol, or should they employ the Chinese term *T'ien* (Heaven) or *T'ien chu* (Heaven's Lord) or *Shang ti* (High Ruler) they would still want an appellative term by which to translate *Theos* or God, and which I think is correctly rendered by the term *Shin*.

Truly yours, SCIOLUS.

this: *That objects to which religious worship* is offered by any people, are of *necessity the Gods of that people.* Hence the conclusion, that an appellative by which those objects are known must be in their language the generic term for Deity, and thus the proper one to translate the Hebrew and Greek terms.

Here we have two different ideas, idolatry and polytheism, sadly confounded. Yet, in our search after a fit word to translate the original terms in the Scriptures for God, it is important that they should be kept distinct. Probably no one will deny that *shin* is a common term applied by the Chinese *to all their objects of religious worship*, even in the fullest sense contended for; but most unluckily for the validity of the argument, it is not even thus limited. There are myriads of *shin* regarded of too insignificant a character to be honored with worship even by the grossly idolatrous Chinese. But is *shin* ever used by the Chinese in any of their standard works, is it in common use, or has it been applied κατ' ἐξοχήν to any object or being, real or imaginary, ancient or modern, to express Deity or God? This point in the discussion is an inquiry of the first importance. Yet no instance has been produced, and probably can not be, where *shin* is so used. In the meaning of *shin* there is not necessarily the least idea of God whatever, any more than we have an idea of Deity in the English words *spiritual, mysterious, invisible, inscrutable*, and their cognate names.

It may be contended (see page 25) that *shin* used in a concrete sense means, or is to be translated, God or Gods. Do native dictionaries authorize this meaning? Ask an intelligent Chinese *not acquainted with what may be your object and predilections*, why the objects of Chinese worship are called *shin*, and he will tell you because they are spiritual, invisible, inscrutable, or something analogous, but never will one tell you, because they are partakers of the divine nature. All these may belong to deity as qualities, or as being expressive of the divine method of existence or operation, but constitute no part of the *essential attributes* of the divine Being. The Chinese employ *shin* in no such distinguishing sense. The quotations made from Chinese works in the Essay clearly show this, for almost every one in which *shin* is used, may be, and according to Chinese usage should be, rendered not God or Gods, but *spirit* or spiritual, mystery or mysterious, intelligence or intelligent, &c.,—a noun or adjective, singular or plural, as the case may be.

The question now arises, not whether *shin* is applied to a being or beings supposed to be divine, but whether considering its meaning,

use, and application, it is a term adapted to translate the Θεος of the New Testament? Θεος, as we will have occasion to notice, appears primarily, anciently, and from common use, to mean, not a spiritual and mysterious being, or something invisible and inscrutable, &c., but by way of eminence, Deity or Divine essence; ὁ Θεος of classical use would be the God of eminence. So ὁ Θεος of the New Testament use means the God therein revealed. The idea, that the translators of the LXX., or the writers of the New Testament, employed θεος because it was such a generic term as the advocates of *shin* claim it to be, is contrary to reason and common sense. Such an idea assumes as a fact, the still more absurd idea lying back of it, that those who first used θεος for Deity were originally and never anything else than polytheists. The reasonable and common sense grounds for the Septuagint and New Testament use of θεος are, that those translators and sacred writers found θεος to be the term, in the Greek language, used for Deity from earliest antiquity, when those who employed it, were still monotheists. It was the term for God καθ' ἐξοχήν; and presently it will be shown, that the Greeks never did use Θεος in the unlimited sense of *shin*, but generally by way of eminence for God or Gods. Although the sacred writers found θεος most sadly abused and misapplied by the after mythology of the people, they still used it, and restored it to its original and specific application.

The idea is advanced above that the Greeks were originally monotheists; and it will be seen from parts of my argument that I entertain the same idea of the Chinese. I have been surprised to learn, that by some this is regarded as a strange hypothesis without foundation. The opposite idea, that the Chinese not only have not now, but never had any knowledge of the true God, is *the strange hypothesis*, which should be most clearly established, before it is received and made a ground of argument. Christian philosophy, observation and history, all unite in testifying that the tendency of man, without divine revelation, has in religion ever been, to remove farther and farther from the truth. Such is the teaching of Paul in the first of Romans. As he came from his Maker's hand was man a polytheist?—Did man issue from the old world, wrecked by the flood, into the new, a polytheist? Although mankind soon afterwards corrupted themselves, yet do not reason and common sense, does not history inspired and profane, and does not tradition, combine in giving testimony that *distinct traces* of some knowledge of the true God did continue to exist long after the flood? Reason and common sense testify that it is very improbable that mankind in the course of two or three gene-

rations (and those were long generations) would entirely lose that knowledge of the true God possessed by their ancestors. It has already been noticed that Abraham found a priest of the Most High God, even among the notoriously wicked Canaanites, and a God-fearing Philistine in Abimelech. Now turn to Chinese history, and what do we find? Is there not one Being, and but one, revealed in their sacred books, to whom attributes are predicated, and works are ascribed such as belong only to the true God? Let it be added too, that that knowledge of this one Being appears to have been more clearly possessed, and to have exerted a far greater and controling influence about the time that the patriarch Abraham lived, than it does now, or has done for centuries. It is not mere assumption that the Chinese once were monotheists, whatever they now may be; neither is it so, that the Greeks were. As the Greeks had a term θεος to distinguish that one Being, so have the Chinese, which is not *shin* but *Shángti.**

But the advocates of *shin* assume it to be an indisputable fact that θεος was the generic term, or common name to designate their objects of worship, and that the author of the Sacred Scriptures sanctioned and employed this term because it was such a generic term, embracing *all objects of worship.* If however it should appear that the Greek use of θεος was not thus extensive in its application, and was not used as an appellative for all their objects of worship, then we are necessarily compelled to seek *some other reason*, than the one assigned above, on account of which the sacred writers employed it to designate the true God. The fact is that θεος was not used by the Greeks as a common name for their objects of worship, *but only for the highest class of those objects of worship;* viz. that class which in their mythology were *esteemed divine;* θεος is the term used for that class κατ' εξοχην, and for that only. Hence it is the distinguishing title of those objects of worship, which were believed to be Deities by origin, nature, and necessarily. It was not applied to other objects of worship, of which the Greeks had myriads. But *shin* is not thus *limited* to the *highest class of beings* in the Chinese mythology. The whole scope of reasoning adopted by those who advocate *shin*, indicates that they do not regard the term thus limited, and hence they have claimed for θεος a more extensive application than Greek classical usage sanctions.

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* See on this subject and the origin of idolatry, a work entitled, "Arts, Sciences, and Antiquities of Greece and Rome," Vol. II., under the word "Genius."

But had the Greeks no term of such general range, a common name, by which they designated their objects of worship, *embracing the highest in rank and including the lowest?* They certainly had, and if such a term as has been argued, was necessary to the Sacred Scriptures in their composition, and so also in their translation, then I am compelled with reverence to say the sacred writers have mistaken the term they needed. The advocates of *shin* claim for θεος, what the Greeks predicated only of δαίμων. This, and not Θεος, is that "common name which the heathen employed to designate their objects of worship." On this point consult "Liddell and Scott's Greek and English Dictionary," founded on the German of Passow, and which scholars of the present day regard as of standard authority. First, the word "Θεος ὁ (Lat. *Deus*). General signification, God. In philosophical language, the Deity, Divine Essence; like τὸ θειόν. General signification, v. Homer, Od. 9, 144, com. with Il. 13, 730. Also for a particular God, v. Od. 9, 142. Θεος is also used for θεα, θεαινα, a goddess; also by Homer." Also in the comparative Θεωτερος, more divine. Θεος by later writers (vid. Strabo,) has one other application, viz. like *ti*, as the title of emperors, thus we have ὁ Θ. καισαρ.

Here there is no allusion to *all objects of worship*, but only to that *class esteemed divine*, and the word is used emphatically for Deity, and the Divine Essence. Secondly, the word, "Δαίμων ὁ ἡ. 1st, A God or Goddess, used like Θεός and θέα. While Homer employs it occasionally for some particular God, he more commonly employs it as a *general name* for god, as the Latin *numen*. 2d. According to Hesiod, as a designation of those tutelary spirits and souls of men so constantly and universally worshiped by the Greeks and Romans, and in Latin called *lares*, *lemures* and *genii*. See also Theogenes and Plato."

Thus, according to Homer, and we will scarcely feel the need of better authority, when Δαίμων only is employed, it signifies God, Deity, while at the same time, it is the *generic and comprehensive term* used by the Greeks for *all objects of worship from the highest in rank to the lowest*, whether of divine or human origin. But when δαίμονες and θεοί are found in juxtaposition, then the former signifies those spiritual entities of supposed inferior rank, while θεοί retains its high signification, and indicates that class only who are esteemed divine beings. Thus, from the definition of θεος as well as from its application, we learn that it is the distinguishing name for that class of beings, who as to origin, nature and attributes were esteemed to be divine. But because of certain accidents, common alike to this class of highest rank, and also to those of inferior rank, δαίμονες is employed as a com-

mon name embracing them all. But while δαίμονες is thus a term used to embrace all the θεοι, θεοι is never used to include the δαίμονες.*

Is not the Chinese use of *ti* and *shin* the precise counterpart of these two words? *Shin* is used to include the *ti*, but *ti* is never used so as to embrace the *shin*. Hence, I ask, if the writers of the New Testament sanctioned the use of θεος for the true God, because it was the *appellative of all objects of worship*, did they not mistake the proper term. Why did they not employ δαιμων? The simple and common sense reason doubtless is, that δαιμων did not mean God κατ' εξοχήν, but only spiritual intelligences, high or low, who were objects of worship; while they employed θεος, because it was so used, to distinguish those beings who were esteemed to be divine. It was used by way of eminence for Deity. But where do we find such resemblance between *shin* and θεος, that the one should become the synonym of the other? *Shin* does not mean God κατ' εξοχήν, nor has it ever been so employed by natives. The objects of Chinese worship are called *shin*, just as myriads of other objects are called *shin*, because they are supposed to be spiritual or inscrutable by nature or operation.

But may it not be, that the Chinese do really regard their various objects of worship *to be divine beings*, and so have nevertheless used *shin* very much in the sense of θεος? This is an important point, and should have been clearly established by most positive evidence, as the first link in an argument in favor of *shin* as the term needed. If the objects worshiped by a people are not believed by that people to be Gods, then the term expressive of the class of such objects of worship, can not be a term corresponding to θεος, and a suitable one through which to reveal Deity. Do the Chinese therefore worship any one *shin* or any class of *shin*, because by themselves believed to be divine? That people quite as enlightened as the Chinese may and do offer worship, which we believe should be offered only to the Deity, to beings which the worshipers themselves do not believe to be divine, the practice of the whole Papal and Greek churches proves. Such is the worship of saints and angels. It has previously been observed, that a case is perfectly supposable, that a people may be gross idolaters, and yet have no being *in their estimation divine* among all their objects of worship. This too, not because their theology recognizes no such being, but because in their ignorance of the real character of the Deity, they have placed such a being at an immeasurable distance beyond the

* Consult also, Kitto's Encyclopedia of Biblical Literature, under *Demon*; also under *God*, for the proper idea of אלהים. See also Roman Antiquities under *Genii*; Arts, Sciences and Antiquities of Greece and Rome under *Demon*.

approach of ordinary mortals; and have thought him to be so transcendently great, glorious and powerful, &c., as to receive no homage, regard no petitions, and take no cognizance of any of mankind, except through the appointed medium of vicegerents and mediators. Thus a people might worship myriads of objects, not one of whom would be regarded as *divine* or a God. Such seems to be the real position of the Chinese, and there is a doubt whether the emperor himself be an exception. It is therefore asking too much, to assume as a fact, that the objects worshiped by the Chinese are their Gods, especially too, when intelligent Chinese themselves most positively deny that they are so esteemed. They represent their *shin* to be the servants and agents of a great Supreme One, by whose authority they are appointed and act, to whom they are amenable, and at whose tribunal they must annually appear. Hence the annual ceremony of sending off all the *shin* on the 24th day of the 12th month. It is of small moment *how we regard their shin*, but in this search it is important to ascertain how they regard them.

What then are the objects of Chinese worship, according to their own estimation? The Chinese have two great classes of objects to which religious worship is offered. These may be distinguished by *foreign* and *native*. The former class belongs to Budhism. This system was introduced into China nearly eighteen centuries ago. It has brought in a multitude of objects of worship. There is, however, very little pure Budhism in China. The system has been modified to suit the tastes and customs of the people adopting it, and engrafted on a religious trunk indigenous to China. Yet one would scarcely turn to this mutilated and borrowed system to seek for the term after which we are searching, especially when it is borne in mind, that the system is regarded *heterodox*, and is one object against which the Imperial author of "the Sacred Edict" issues his bull. Budhism and its books are of no authority, and will never be appealed to by the intelligent. Still it may be inquired, if among Budhistical objects of worship, there be not a God, some Divine being or beings, regarded essentially and naturally so? Whatever may be the opinion of Budhists in the land of Budha, Chinese Budhists have no such idea. All objects of worship are regarded as holding a relation to the original Chinese Supreme One. There is a multitude of the canonized, and some who by a kind of apotheosis or absorption, have become amalgamated with the Deity, and are worshiped as patterns for imitation, and to secure their assistance in obtaining what they have attained—viz. absorption in the felicitous west. These objects of worship are rather *imported tutelary saints* than *imported Gods*.

The native *Shin* are more important to our inquiry. What are they? The most numerous class of *shin*, and regarded with the greatest dread are *kwei* 鬼, some spiritual part of man, ghosts or manes of the dead, and generically called *shin kwei* 神鬼. Are they regarded divine? Another class is the 神主 *shin chú*, ancestral tablets, and the most venerated objects of all Chinese idolatry. Among this class of objects of worship, is there, in the mind of the worshipers, the idea of there being any divine Being? By worshiping their ancestral dead, the Chinese carry out their professed principles of filial piety to *idolatry*, but not to *polytheism*.

These objects of worship are all confessedly of human origin, men and women canonized, or the ghosts of the dead, whose malignant influences are feared. Of all these too, it is worthy of remark, that the Chinese established religious ritual sanctions only the worship of the *shin chú* 神主, or ancestral worship. The common people are prohibited by the same ritual from worshiping the two following classes: 1. The *shin* of the fields and particular localities, who have been appointed to their government by a higher power, and to which power they are amenable. They are regarded as exercising only a limited and delegated authority. Certain officers of government are required to worship them. The generic term for this class, corresponding very nearly to the *genii* of the Romans is *shié tsih* 社稷. 2. A class of *shin* of supposed higher rank, who are designnated according to the branch of the family to which they belong. If they belong to the visible world, they are called *ti k'i* 地祇; if to the invisible, they are called *t'ien shin* 天神 Intelligent Chinese who have such a knowledge of the Bible, as to be qualified to form an opinion, state that this class of *shin* occupy in the Chinese mind, much the same place assigned to angels in the sacred Scriptures. They are the beings commissioned and sent forth by the Supreme Ruler. No idea of divinity seems to be attached to them.

Of worshiped worthies and heroes there is an immense and still increasing catalogue.

There is another class of *shin* peculiar to the Rationalists, which probably had no existence in Chinese mythology before the time of Láutsz'. Several of these are called *Shángtí* 上帝, but with an individual title to distinguish them from the *Shángti* of the sacred books. There is the *Yuh-hwáng Shángti* 玉皇上帝 very generally worshiped, and the *Hiuen-t'ien Shángti*, 玄天上帝. There are other *ti* which are acknowledged by the state reli-

gion, viz. the imperial canonized *ti*. The worship of these ranks with that paid to imperial ancestors, and is performed by the Emperor. But of all the *ti* only one is presented in a light which leaves the impression on the mind that he is regarded as a God, a *divine, powerful, and glorious Being*. Where is there evidence that this one Being is ever worshiped at all by any class of Chinese? All below the Emperor are by the ritual prohibited from worshiping him. The Middle Kingdom tells us this prohibition is sanctioned by the penalty of death. All *shin* are regarded as deriving their authority from this great *ti*, as being subject to him, and accountable to him, not as inferior gods to a greater God, but as servants and ministers to their sovereign and lord. Does the Emperor himself worship this one 上帝 *Shángti?* The religious province of the Emperor is to sacrifice to *t'ien* 天 and *ti* 地. Who or what are these? We do find this one *Shángti* occasionally styled *t'ien* 天, but never *t'ien ti* 天地. Moreover, we do not find any provision made for the worship of the highest class of *shin* above noticed, the *t'ien shin* 天神 and *ti k'i* 地祇? unless that worship is to be performed by the Emperor. The highest officers of government are required and allowed to worship only a class of inferior grade. In the Essay (page 31), it is said, no beings called *ti* are mentioned with the *shin* for the worship of whom national rites are established. The author conjectures the reason to be, because *Shángti* 上帝 is included among the *t'ien shin* 天神. Arguing from the genius of the Chinese institutions, the more reasonable conjecture is, that no *Shángti* is worshiped. As the Emperor himself can not be *approached except through his high ministers*, so he himself can not *approach the* Supreme of all, except through *the medium of his ministers*, the highest family of *shin* or spiritual beings, i. e. through *t'ien* 天 a contraction for *t'ien shin* 天神, angels belonging to heaven, and *ti* 地 a contraction for *ti k'i* 地祇 angels belonging to, or whose province relates to earth.

There are some difficulties connected with the use of *shin* as an appellative for Deity, which should be considered. The specific use of *shin* as a designation of their objects of worship in the minds of the Chinese renders it necessarily of the plural number. It will always convey, when specifically used, the idea of plurality, unless expressly, definitely and very, carefully guarded. The genius of the Chinese language is such as to render this, it may be feared, in frequent instances impossible. Again, *shin* is the only word in the Chinese language which properly signifies *spirit* and *spiritual*, as opposed to *matter* and *material*. Use it definitely and distinctively for God, and how is

spirit to be translated in the Bible? For instance, without *shin*, or a word of its precise meaning, how is it possible to *translate* (not *paraphrase*) 1 Cor. ii. 10, to the end of the chapter, and many other similar passages?

Another difficulty is to render many passages of Scripture intelligible if *shin* be employed for God. Though it is admitted that there are difficulties in the application of *ti*, yet they certainly appear to cluster insurmountably around *shin*. The translation of the first verse of Genesis would present a perfect enigma to a Chinese. "In the beginning, *shin* created," &c., is an astounding annunciation. The great mass of the Chinese, and all readers know that the host of their *shin* had no existence at the *k'ái peh t'ien ti* 開闢天地, "the opening of heaven and earth." We have no singular form, no article, nor other apparatus in the Chinese language, so available in other languages to define and limit, when stating general propositions; while *shin* used in the concrete is necessarily a plural, and embraces the whole family so designated. Moreover, the common and beautifully expressive phrases of Scripture, as "my God," "your," or "our God," "the God of Abraham," "of Israel," &c., can not be *translated* intelligibly by *shin*. How pitiable would it be to have Chinese scholars commenting on the phrase, "I am Jehovah your God," as I, Jehovah am your soul, spirit, or ghost. Use *shin* for God in the soul-agonizing cry of our Savior on the cross, and what idea does it convey? The substitution of *shin* for *shángti* was attempted by a brother missionary in this passage. He writes as follows: "Wishing to ascertain how the use of *Shin* in the place of *Shángtí* would strike my teacher, I requested him to read the 1st verse of the 22d Psalm, and substitute *shin* for *shángtí*. He did so; and when called upon to give the sense in the colloquial, he burst into a long and loud roar of laughter, exclaiming, 'It will never do! it will never do! If you substitute *shin* here, it will not be understood as referring to God, but to one's own spirit. The verse will mean, My spirit, My spirit, why are you leaving me?' An intelligent Chinese friend who was present, also joined in the laughter, and remarked, 'That the passage with *shin* instead of *shángtí* presented to his mind the idea of a person sensible of the approach of insanity, and lamenting over his departing senses; My senses, My senses, why are you forsaking me?' This remark he made of his own accord. I did not call upon him to give his opinion."

The method proposed in the Essay (page 72) to obviate this acknowledged difficulty does not untie, but simply cuts the knot. Does the "God of Abraham," &c., mean simply "the God who protected him, or

the God whom he worshiped?" What we now want, is a *translation* of the sacred Scriptures. Of *paraphrases* we have enough for present use.

Two or three of the principal objections urged against *shángti* and *t'ien ti* 天帝 it may be of use here also to notice. It is said to be too limited a term, both in meaning and application to translate the original terms in the Bible for God. One writer goes into a minute investigation of the lexicographical meaning of *ti* 帝 *sháng* 上 and *t'ien* 天, to ascertain whether divine attributes may be found revealed by either alone, or by any combination of them. Such is not the question at issue. We wish the Chinese application of *ti* with one of these terms as a prefix. This is the true use. And every Chinese scholar can not but know, *that if there be a term in the Chinese language used by way of eminence for Deity it is this, and only this term.* And if, as I think has been shown, that a term to be analogous to Θεος must be the distinguishing term for Deity, this must be the term, "malgré all objections." Change the form of the objection a little, and it will apply with overwhelming force to *shin.* It is too unlimited in meaning and application to be used for God. So unlimited, indeed, that in 256 instances selected and quoted in the "Imperial Thesaurus" expressly to illustrate the meaning of *shin,* not one of them necessarily means a divine being.

But are the words composing the term proposed to be used really so limited and defective in meaning? Is it not quite as comprehensive as Θεος? This, it is supposed means "the *Ordainer,*" and *Shángti* "the *Supreme Ruler,*" or *T'ienti,* "The Heavenly Ruler." The two ideas surely are not so very far removed from each other. We are not seeking after a term which will itself express the attributes and character of God, for such a term has never existed in any language. Those attributes and that character must be learned, as we have learned them, not from the words *God* and Θεος, but from God's book and works.

The limited application of *shángti* or *t'ienti* has been felt to be a more serious objection to its adoption. Shall we conclude that because the *Chinese have never sunk so low in polytheism* as the Greeks had, therefore the Chinese term for Deity καῖ' ἐξοχὴν is too limited to translate the Greek term? This is the true position of the case. Can we yield our judgment to such a conclusion, and *lament over the Chinese for being in theory so nearly monotheistical* as they seem to be. Still on account of an unclassical use of θεος in some instances in the sacred Scriptures, and the unbending character of the Chinese language, there is no doubt a real difficulty as to how θεοί should be trans-

lated where the word is used for objects of worship in general. Neither *shángti*, *t'ienti*, nor *ti* alone, will cover the ground. But have not the Chinese a term of definite application which will just cover the ground of θεοί thus used? This term I think to be *shin ming* 神 明, which is not so unlimited as *shin* 神, and if I mistake not, is a more dignified expression. Is there any sufficient reason, to cause an invariable adherence to the same term, to translate Θεος and Θεόι, without any regard to the local meaning and application? For the want of such a term in the Greek language as *shin ming* 神 明 seems to be in the Chinese, the sacred writers were compelled to make an unphilosophical use of θεοί. The suggestion I therefore would make is, that when the idea of the sacred Scriptures is *polytheism* (as is the case in the First Commandment), the term used to translate God should be invariably employed: but when θεοί is employed in an extensive sense embracing all idols, and so idolatry is the mental idea, then *shin ming* 神 明 should be introduced.

But is there not danger that the Chinese will confound the true God with their own idols, if we use *ti*? What if another Kánghí should arise and refuse baptism, "always excusing himself by saying he worshiped the same God with the Christians." What answer could be given? The Greeks in hearing Paul preach of God by the name of ὁ θεος, could have raised the same difficulty. And the manner in which Paul managed when placed in circumstances somewhat similar, will be safe and easy to the missionary; that is, turn to the excuser himself, and say, The God "whom therefore ye ignorantly worship, him declare I unto you."

Experience is better then theory, and the former must be followed when the two clash. Dr. Morrison's theory was that *shin* must be used for God. His experience, especially in his late years, seems to have been that *shin* was not adequate to express God, and he resorted to various combinations of Chinese characters to reveal the true God, and even used *shángti*. This is a fact worthy of serious reflection.

Let me beg that so important a question may be investigated, rather than speculated on; on its decision mainly hangs the issue, whether the Chinese shall soon have the sacred Scriptures or not. The more we investigate Chinese authorities, and compare them with standard works on the Greek mythology, the more will we be constrained, it appears to me, to something like the following conclusions:—

1. That *ti* of the Chinese, and Θεος of the Greeks, as used by natives, are very nearly synonimous. Both designate καθ' ἐξοχὴν that class of beings by each respective people esteemed highest in rank among their

objects of worship; and also that these terms can properly be predicated only of such class.

2. That there is a no less remarkable analogy in the use of *shin* and δαιμων. As δαιμων may be predicated of all the θεοί, so *shin* 神 may be predicated of all the *ti* 帝; but as θεοί is never predicated of δαιμονες; so also, *ti* is never predicated of *shin*. There is also a remarkable analogy of meaning between the two terms. Both convey the idea of spirituality and intelligence generally of a character and order more than human. Again, the demonology of the Greeks embraced good and bad spirits, though generally good, from the souls of men, manes, lares, penates, genii, and upwards; and objects of worship from the lowest to the highest rank: so also the Chinese doctrines of *shin* include all from the lowest to the highest beings which are objects of worship, and many which are not objects of worship, not only benignant but also malignant spirits. The doctrine and practice of the Chinese concerning their *shin* is a remarkable acting over again of the demonolatry of Greece. It is a system of demonolatry and nothing else.

3. The term borrowed from the Greek language to designate the God of the Bible, was not selected by the translators of the Septuagint, nor employed by the Savior and his Apostles, because it was the *common name* by which *the heathen designated their objects of worship*. Classical writers in Greek it appears did not so use θεος. There is scarcely a doubt that Θεος was thus selected and employed just because it was the only term used for Deity καθ' εξοχην. It was found to be the distinguishing term used to designate the highest in rank of all spiritual beings; but which were not however called Θεοι because they were spiritual beings.

4. That as *ti* has been misapplied, because of supposed resemblance in dignity and office, to a mortal ruler, so also Θεος in like manner was applied as a title of the emperors.

5. That it is extremely doubtful, whether any being worshiped by the Chinese, is by them regarded as a divine being. At most there is but one, the *Shângti* of antiquity, and he worshiped only by the emperor. Consequently, a general term by which the objects to whom the Chinese offer religious worship are designated, can not be a generic term for Deity. Again, the Chinese mythology, in which there is only one Being at all recognized as being divine, does not contain, and can not furnish a proper generic term for Deity. Not having an idea of such a class of beings, the Chinese language assuredly will not afford a generic term for it.

6. That *shin* is never employed for God by way of eminence; never so employed as to distinguish any being or class of beings, from any other being or beings as God or Gods. Consequently if a καθ' εξοχὴν term be necessary to translate Θεος, *shin* can not be that term. It is the only term in the Chinese language which generically means *spirit* and *spiritual*. The falseness of the position that such a term is adequate to translate Θεος, and become the distinguishing name of the divine Being, will be manifest by these two syllogisms:—

1*st*. God is a spirit. The soul of man is a spirit. Therefore the soul of man is God.

2*d*. God is a *shin*. But *shin* is a spirit. Therefore *shin* a spirit is God, and an adequate term to translate a term which means God. This reasoning is no more absurd in one case than the other.

Such are the views which I have been constrained to embrace. The "Essay" with all its labored argument, fastened the conviction on my mind that *shin* could not be the term we needed; other advocates of the same views only have deepened that conviction. "An Inquiry into the proper mode of rendering the word God," &c., advocating *ti*, nearly produced a similar conviction concerning this term. The position of a missionary thus situated was not very agreeable, his great business being to make God known, and yet destitute of a name through which to reveal him. The result of investigations occasioned chiefly from such a state of mind, I have here spread out. Hoping these views may prove of some use in the investigation, they have been given though with reluctance. If they be wrong I would rejoice exceedingly to see my error. If they be correct, may the Author of the Bible by his Holy Spirit so guide each of us that we may see and yield to the truth; and thus prevent any from standing in the way of the universal spread of the sacred oracles among this multitudinous nation of dark-minded idolaters.

[*Note*. We have taken the liberty of inserting the entire communication from the China Mail referred to by our Correspondent, on page 192, for which we trust he will not be displeased. The general argument of the paper we commend to the consideration of those interested in the discussion, and will, with the permission of the writer, here only refer to two or three points in it which are not clear to our own mind. On page 198, the writer speaks of the *shin* being "servants and agents of a great Supreme One," and being all sent off on the 24th day of the 12th month to appear at his tribunal. We have made such inquiry in respect to this statement as we have had opportunity, both from "intelligent" natives and from books, and can find no authority for it. In the *Siú Shin Ki*, it is stated to be done by the *Tsáu shin*, or god of the Furnace, who ascends on that day to the presence of Yuh-hwáng Shángtí, to report upon the conduct of the household during the year; and every one says he is the only *shin* who does it. We should be glad to have

the matter fully illustrated by a reference to books, for if such be the case, the attributes of Shángti are different from what we had supposed.

The distinction made between *idolatry* and *polytheism* on page 199, and the remark that a people may "worship myriads of objects, not one of whom would be regarded as *divine* or a God," is we think calculated to confuse the minds of those who employ these words in their usual English acceptation. Webster defines *idol* to be "an image consecrated as an object of worship, a pagan deity;" *polytheism* is the "doctrine of a plurality of gods;" *divine* is, among other meanings, defined as "pertaining to a heathen deity or false gods;" and *god* and *deity* are explained as synonyms. The reference to the usage of Papal and Greek churches on page 197, compared with the description on page 200 of one *ti*, that "he is regarded as a God, a powerful and glorious Being," conveys the idea that the writer looks upon the Shángti of the classics as the true God, and the *shin* as deified or canonized saints. If such be the just inference, does not this term then become the *proper* name for God, and not the *appellative*, as proposed at the commencement of the article? The whole argument seems to us a little confused from the restricted signification imposed upon some of the terms employed.—*Ed. C. R.*]

ART. III. *Japan: A Translation of the 12th Chapter of the Hái-kwoh Tú Chí,* 海國圖誌 *or Notices of Foreign Countries, illustrated with Maps and Engravings. Published at the city of Yáng-chau fú in Kiángsú, in the summer of* 1847.—(Continued from page 156.)

The Lui Káu of Yú Chingsieh, published in the year kweitsz' (1713?).

[I have been unable to find anything about this author, or his work. He is probably a writer of the present dynasty, but the year *kweitsz'* may be 1713, 1773, or 1833. It is most natural to suppose that these extracts are all arranged in the chronological order of the works to which they belong, and as that from which the next to this is taken appeared in 1730, we may perhaps not err in taking the first of the three, which will put it in the 52d year of K'ánghi.]

IN the reign Wán-lih (1571–1619), the Japanese seized Formosa, and towards the close of the same period the red-haired men of Holland from the Western ocean, attempted to take possession of Hiángshán, but not being able, they made an attempt on the Pánghú (Pescadores) which was equally unsuccessful, and so they went southward and seized the Moluccas and Batavia. They seduced the Batavians into using opium, which swelled them out so that they could not move, and they were accordingly reduced to vassalage by the Dutch. A short time after, these collected a force of picked men, with which they attacked the town of Hiángshán, but being defeated in fight, they sailed east for the Pescadores, whence they sent persons to bribe the *siunfú* of Fuhkien with large sums, quoting the case of the Italians, [who had been allowed] to reside long before in Hiángshán, in favor of their being put in possession of the Pescadores as they

had requested. The *siunfú*, however, deputed messengers to speak them fair (or to put them off with fair words), so they made an offer to the Japanese in Formosa to pay them annually 30,000 deer-skins for a place of trade on that island. As the Japanese residing in Formosa happened to have recently embraced Christianity, they consented forthwith; the Dutch raised the walls of Chihkán, the modern market-town of Án-ping,* there to dwell, and once having gotten their territory were constantly picking quarrels with them. The Japanese, on the other hand, who from the time they became imbued with their doctrines had never been victorious, went eastward (to Japan), with all belonging to them, and so excited were they against the Christian religion that they put to death all their own people who practiced it, and at the same time, restrained the inhabitants of Lewchew from following it.

The Dutch having now obtained possession of Formosa set up *Kweiyih*,† and went no more to the eastward ‡

Ching Chílung,‖ a native of Fuhkien, who had married a woman of Japan, lived at Formosa with his family, and when the Japanese went last from that island, he equipped and manned a fleet, and became a privateer. In the 2d year of Shunchí of the Tá Tsing dynasty (1645), he sent a memorial from Án-ping to tender his submission. His son, Ching Kihshwáng escaped to sea, and in the latter years of the same reign attacked Formosa at the head of a fleet of several hundred sail; the Dutch, overpowered by numbers, withdrew to Batavia where they remained abiding their time. Such of the Formosans as still adhered to the Christian religion, and were called "the sect of the doctrine," Ching Kihshwáng utterly annihilated. At the commencement of the reign of K'ánghí, he submitted, and the emperor proposed abandoning Formosa; but this was stoutly opposed by Shí-láng, who said that to abandon it would be to make the Dutch a present of it? It ended by its being divided into major and minor districts, and the fame [of the opposing statesman] has reached the present time.

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* Most likely Fort Zealandia, a little to the north of the chief city of Tái-wán.

† Kweiyih, in the dialect of Fuhkien *Kwei-it*, probably means Coyet, the governor with whom the Fuhkien authorities corresponded upon the subject of putting down Koshinga.

‡ The East. The text does not sufficiently explain whether the east of the island of Formosa is meant, or the island of Japan; a construction quite compatible with the writer's probable ignorance of the relative position of the two countries.

‖ Ching Chílung, father of Ching Kihshwáng, known as Koshinga, or, as the Portuguese write it, Koxinga. The father died in prison at Peking. The Dutch after 30 years' tenure were expelled in 1662, and the island of Formosa finally passed into the hands of the Chinese government in 1683. (See Chinese Repository, Vol. II. page 115.)

*Chin Lunkiung. Collection of Particulars of Foreign States.**

Corea (says this work) lies to the northeast of the world.† To the south of it, separated from it by a single sea, is the island of Tui-ma, a possession of Japan, which with a fair wind may be reached from the former place in one night. To the southward of Tuima, from E. to E. N. E. of the compass,‡ stretches a chain of seventy-two islands all in a state of vassalage to Japan. The only one which has commercial intercourse with China is Chángkí, and this produces millet and other grain, but in so small a quantity as barely suffices for the consumption of its own population. Such of them as trade are therefore members of a public establishment; a general estimate of their profits is made at the close of the year, and these are equally divided amongst the whole population according to the number of persons in a family.

The residence of the sovereign is nearly a month's journey by land north-east from Cháng-kí, the name of the place is Mí-yá-kuh (Miako), which being interpreted, means the Capital city.‖ He wears the Chinese headdress and habiliments. The nation are in the habit of using the Chinese character, reading it with Japanese sounds. The power of appointing persons to office and removing them from it, and the administration of all public business is vested in a generalissimo; the monarch (regnant) interferes in nothing, and has only to spend his income and receive his tribute (or revenue).§

Although in passing between Púto and Chángkí, the course is due east and west, the currents are perverse, and the danger from winds and waves so great as to have given rise to the popular saying:—

Jih-pun háu ho 日本好貨 Goodly are the wares of Japan,
Wút áu nán kwo 五島難過 But the Wu táu are hard to pass.

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* *Hái-kwòh Wan-kien Luh.* Record of Things seen and heard in Foreign States, by Chin Lunkiung. It appeared in 1730. The author, when young, accompanied his father, who appears to have been a naval officer on several expeditions, and at a later period himself held important coast commands.

† The world, *t'ien ti*, heaven and earth, which may also mean the empire of China.

‡ The compass, arranged according to the eight diagrams of the Book of Changes.

‖ Chinese Repository, Vol. IX. p. 305. "The *Mikado* is the acknowledged emperor, absolute alike in spiritual and temporal affairs; the *Siogoun* is a military chief, professedly the vicegerent or lieutenant of the emperor."

§ Tribute or revenue. This word 貢 is used for the tribute tendered by dependent states, and also for the quota of their produce levied on particular districts, exclusive of any regular taxes. In an edict upon the death of the empress dowager (Jan. 23.), the emperor Taukwáng desires that none be presented for the space of one year. Kwángtung sends gifts of oranges, lí-chis, fans of the flag leaf, scents of several kinds, and grass-cloth.

The generalissimo has only an occasional audience of him.

In the contests that have occurred on the change of a dynasty, the struggle has never been for the hierarchy, but for the post of generalissimo. It is related in the Japanese histories, that since the foundation of the state to the present time, the former has continued in the same family; that once upon a time, when a generalissimo usurped the monarchy, the hills and seas yielded not their produce, the five species of grain came not up, the order of nature was disturbed; but that on his returning to his post as minister, everything reverted to its ancient course. Since that time no one has had the evil ambition to aspire to the throne.

The families of the ministry inherit their offices and salaries in perpetuity, and as under the Hán dynasty in China, the officers are styled* *Ts'z-shí Tsien-shih.* Their incomes are large enough to keep them from corruption, and it is therefore seldom that they break the laws; thus for instance, they give the *kiái kwán* (officers of the streets) annually elected, who are the same as our *hiáng páu* (head-boroughs), 50 *kin* a year.† They have all much leisure, and but little business to transact. Persons conversant with literature and arts are great people, are treated with extreme courtesy, and exempted from scutage. The habits of the people are particularly cleanly; the streets are constantly scrubbed and washed; the husband and wife do not eat off the same dish;‡ and the servants throw away the leavings of their superiors.

The wealthy walk and sit upon cotton rugs, the poor upon grass mats, and the number of persons in a house is estimated by that of the carpets and floor-cloths in it.||

The collar worn by both men and women is broad, the sleeves full, and the dress so long as to brush the ground; these are figured with flowered patterns, or dyed in various colors. For trowsers, they use a roll of silk wrapped around their legs; and their feet are clad in short socks and shoes down at the heel. The men stick daggers in their girdles, cut their beards, and shave (or pluck) the crown

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* In the first part of the 100th chapter of the Pei Wan Yun-fú, under the word 石 *shih*, a stone, a quotation is given from a work treating of the Hán, as follows: "Wú-tí (6th of the Western Hán) appointed Tsz'-shí to the charge of certain divisions of the empire: *Ch'ing-tí* changed this title to *Muh* (a shepherd), his rank (i. e. the salary attached to it) being 200 *shih*, viz. of grain."

† *Kin* 金 gold; there is no means of ascertaining what sum or value is meant.

‡ Do not use the same broth spoon.

|| This expression is explained to be equivalent to our counting heads, the Chinese, mouths; &c.

of their heads. They let the hair grow on their temples and around to the back of their heads, in a strip above an inch wide, tying up a handful of it behind, and trimming it as it grows. The women do not rouge themselves, but lay on a white cosmetic; neither do they wear fresh flowers, or flowers cut out of colored silk, hair-pins or ear-rings, but they put tortoise-shell in their hair, which is dark and like the clouds for thickness. They burn the *nán-muh* and *chin-hiáng* as perfumes. The top-knots of the females are gathered up before and behind. They leave no rim to the finger nails, simply because they are afraid of its taking up the dirt. The eyebrows, eyes, and complexions of both sexes are such as no foreigner can form an idea of. All have a double surname; those with a single one being descended from the youths and maidens betrothed to each other by Sü-fuh.* The place in which he dwelt is called the home of Sü, and his grave is at the foot of the mountain Hiung-chí.

The Japanese are of the Budhist persuasion, and esteem in particular the bonzes of China. They adore their ancestors, and keep the graves and chapels of the dead constantly clean. They hold life so cheap that when any one is detected in a breach of the law, he goes off to the wilds or the hills, and commits suicide by ripping up his belly; he implicates no one else. Their code is very severe. They do not wrangle or fight, and when they speak it is in a subdued tone. They clap their hands when they want to summon their attendants, and these reply by an ejaculation of assent. They do not buy or sell human beings, but when the hireling's term of service is completed, he returns to his home.

There are two dependencies under the government of Japan; to the north, the island of Tuima, bordering upon Corea, which sends tribute to Tuima as the latter does to Japan; and to the south Sa-tung-ma, which is close to Lewchew, and pays tribute to Satungma, as that island does to Japan. The chiefs of both these islands are subject to the authority of Japan.

Its climate and seasons correspond with those of Shántung, Kiángsú, and Chehkiáng. The heights of Chángkí (Nagasakí?) in Japan and Puto in China, lie east and west of each other. The voyage by sea is forty watches (80 hours) long; from Amoy to Chángkí, seventy-two. With a north wind you go in by the Wú-táu (Five Islands) Channel;

* Sü-fuh was sent by the first monarch of the Tsin dynasty (about 200 B.C.) in search of a plant growing, as a spirit told him, in the east, which gave immortality to those who ate it. He took 500 youths and maidens with him, and never returned.

when the wind is southerly, by that of T'ien-t'áng. Tuima lies abreast of Tang-chau; Satungma, of Wan-chau and Tai-chau.* The produce of the land consists of gold, silver, and copper, lacquer-ware, crockery, and letter-paper, colored, or stamped with flowers and plants. The sea yields amber, haliotis, beche-de-mêr, and fine sea-weeds. The mountains of Satungma are lofty and precipitous; the streams deep and their waters cold, hence the cutlery [tempered in them] is very sharp. Horses are also among its productions. Its inhabitants are robust. The pirates of the period Kiátsing (see page 138) were from Satungma.

When Japan first sent trading vessels to Yungkiá, eighteen Japanese fishermen were driven by the winds to China, and induced by certain bad characters to commit acts of disorder. The latter trimmed their beards and shaved their heads [in Japanese fashion], mixed up in their speech the local dialect of some distant place, and thus confederated, they robbed and plundered. Their gang was called the *Wo nú*, Japanese slaves, but when they were at length taken, there were but these eighteen men of Japan amongst them. The vessels of that country were thereupon prohibited from trading to China, but permission was given to ours (the Chinese) to go to Japan, and up to the present time no ship from it has ventured hither.

† Although in passing between Púto and Chángkí, the course is due east and west, the currents are perverse, and the danger from winds and waves so great as to have given rise to the popular saying:—

Jih-pun hâu ho 日本好貨 Goodly are the wares of Japan,
Wú tâu nán kwo 五島難過 But the Wú tâu are hard to pass.

A ship sailing from Amoy to Chángkí, with a southerly wind, sights the head of Kí-lung (Quilon) on Formosa; to the north of which she finds the Mí-káng and Hiáng-sin seas; she next makes the Tá-shán and Tientáng mountains on Sa-tung-ma, and then steers a straight course [or due north]. In one of the seas aforesaid, the surface of the water is as if it were covered with rice-husks *(mí-káng)*, and the bubbles of the other are like mushrooms *(hiáng-sin)*; hence their names.

Lewchew lies to the south of Sa-tung-ma, in an E.S.E. direction. The voyage to it is computed to be 68 watches. It is the same as the

* It is not certain what all the places here mentioned are called on foreign maps. Tuima is undoubtedly Tsu-sima, an island lying northeast of Quelpaert I. in the Straits of Corea. The Wú-táu are the Gotto Is. off Nagasaki, or Chángkí,—a name having the same meaning, "Long Cape," in both the Chinese and Japanese languages. Satungma is either Tanega sima or Yakuno sima, lying off Satzuma, and regarded as dependencies of that principality.

† This sentence is inserted by mistake at the foot of page 208, but is repeated here in its proper connection.

state of Chungshán. Its natives use the written character of China. They are a weakly race, and their country is poor; its produce consists of copper utensils, paper, mother-of-pearl, and tortoise-shell, but they have no trade.

To the east of Japan and Lewchew, the current sets entirely in an easterly direction, and the sea is consequently called *Wi-lü*, the Back-door.*

Nán-hwái-jin's Geography of the Whole World.†

Japan is a large island, 3200 *li* in length, and not above 600 broad. It comprises at present sixty-six departments, each of them under the rule of a chief, or prince. Its inhabitants give the preference to manly power: although there is a supreme sovereign, all authority remains with a powerful minister. The people are much addicted to war, and but little to letters. The country produces gold, iron, and fine lacquer-ware. The monarch abdicates in favor of his son when the latter has passed his thirtieth year. The natives do not attach much value to precious stones, but chiefly prize gold, silver, and old porcelain.

Hwáng-tsing Tung-káu Sz'-i-mun; or Book of the Four Barbarian Races, in the General Synopsis published under the reigning dynasty.

In ancient times Japan was known as the dependent state of Wo. In the period Hien-hang of the T'áng dynasty, its name was changed to Jih-pun. It is stated by some one that Jih-pun was a minor state, the name of which was assumed by that of Wo, when the latter included it in its integrity. It is situated in the Eastern ocean; its northern and eastern extremities are traversed by high mountains. The land rises to the east and falls to the west, in form like a dragon-fly; the *Tsing-ting kwoh*, or Dragon-fly country, was also an ancient name of the island. It comprises five principal divisions, seven circuits, and three islands, containing 115 departments, subdivided into 587 inferior districts, which are all mountainous and indented with bays;* the largest not exceeding in size a Chinese village.

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*尾閭 A figure not remarkable for its delicacy, taken from the sewer of a house, or the like exit, where refuse is poured out without the possibility of returning. The *Pei Wan Yun fú* gives the following passage from Chwáng-tsz' (B.C. 250) "Of the waters of the world, the largest is the ocean; a myriad streams are poured into it incessantly, yet it never fills; the *wi-lü* drains it incessantly, yet it is never empty." *Wi-lü*, says the glossary, also quoted, is the name of a stream to the east of the ocean. The geographical position of China offers some explanation of the impression.

† Nan-hwái-jin was a European; his work was compiled under this dynasty.

* *Kiái i shwui yü* 皆倚水嶼 Such is the rendering insisted on by one teacher: others seem to think that it merely means a mountainous coast line.

Dependent upon it are some tens of states. It has a hierarch, whose succession has continued from the creation to the present time, without a change; he takes no part in politics, and has no control over the army; nor has he aught to do, save to enjoy his royal revenue from generation to generation. The *wáng* (executive sovereigns) who administer the state, and command the forces, have not been always the same, but have risen or fallen with the fortunes of the time, according to the degree of their influence. There is an officer entitled the *kwán peh*, whose functions are the same as those of the Chinese *ching-siáng*,† who has also changed with each succeeding dynasty. He has the special charge of the civil government, and of the forces. The four clans of Ping, Yuen, Táng, and Kiuh, the most powerful families in Japan, have each in turn usurped the executive sovereignty. There is no historical authority for the order of the succession of the princes, and the appointments of the ministers, save the *Wú-tsí King*,‡ a work in 52 chapters by the Japanese bonze, Tiáu-jen, which embraces a period of 87 years, viz., from the 5th of Chí-ching, the *mikado* of Anteh, to the third of Wanyung of Kwei-shán-yuen. This is minute in details, but treats briefly of important matters. In the extracts made by Lí Yenkung from the Annals of Japan, the customs of the country are given with tolerable precision, but the chronology is confused in its order.

The sovereign's surname is traditionally *Wáng* (the king); his residence is at a place called Mí-yá-kuh (Miako), which being interpreted means "the capital," to the northeast of Chángkí, from which the journey to it by land occupies nearly a month. It is farther from Liáutung than from Fuhkien and Chehkiáng.

The Chronicles (of the Ming) tell us that to go by water from Táifáng to the country of Wo, you must keep along Corea, steer south and east, traverse three seas, and after coasting along seven countries, and sailing 12,000 *li*, you will reach Japan. In another place they say, that to the district of Loh-lang as well as to Tái-fáng the distance is 12,000 *li*, to the east of Hwui-kí, and not far from Tán-'rh. By Japan they mean its capital, the circuitousness of the route to which accounts for the language of the Chronicles; for, as far as Japan is concerned,

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† *Ching-siáng*, 丞相 e. g. the *tá hioh-sz'* of the present dynasty.

‡ *Wú-tsí King*, 吳妻鏡 My Handmaid's Mirror. The name is said to be chosen as indicative of the intention of the writer to confine himself to matters relating to home alone, without digressing to foreign subjects The word rendered 'handmaid' is properly concubine, or wife of the second degree.

the island of Tuima which forms part of it is only separated by a single sea from Corea, and is to be reached in one night with a fair breeze.*

In the reign of Lísung, king of Corea, many years ago, the *kwánpeh* of Japan made war upon him for seven years without intermission, and eight circuits were several times nearly lost. Since the annexation of Corea to China, under the present dynasty, the Japanese have been awed into a state of submissive tranquillity.

In the 4th year of the period Tsungteh (1647),† the king of the Japanese islands commanded Ping-chí-lien and Tang-chí-shing to write a letter to Corea, worded as follows: "During the past year the great prince has been ill; he has in consequence not attended to the administration of his government for some time. In the spring of this year he recovered. The productions of your honorable country required as necessaries by the ministers (or vassals) of the great monarch are very many; those of late received from it, but few. The trade with China permitted under the T'áng dynasty having been moreover cut off, the great monarch has no means of meeting the requisitions of his ministers, and he therefore expects your honorable nation to make good every one of the articles which have not been supplied since the the year *yih-hái* (1624) up to the present date, that there be no misunderstanding between our two nations. The governor of Shamo chau has resolved upon peace with Lewchew, the governor of Fí-tsien chau with the southern barbarians; and the annual receipts from both these people are considerable. The sovereign of Japan has resolved upon peace with your honorable nation, but what must he think of the trifles he receives from you as compared with what is sent by the other two?" The king of Corea transmitted this letter to the Emperor, observing that the intentions of the Japanese were not to be seen through, and that it would be as well to direct the officers in charge of the coast to cause steps to be taken for its defense; to the

* The above is a very free translation of the passage, which is somewhat perplexing to a foreign geographer, inasmuch as Hwui-kí is in Chehkiáng, and Tán-'rh which is to be approached on the voyage to Miako, in Hái-nán I. The sense may be assumed to be that of the paraphrase, as in a statistical work upon the chief divisions of Hái-nán, a teacher declares that it is laid down that Tán'rh is only a single sea's distance from Japan; that on a clear day the houses of the latter place are visible from it, and that in a still night the cocks may be heard to crow and the dogs to bark! The error arises from a vague conception of the southing to be made from Corea to weather the Japanese group, and is hardly so wonderful in a people who have little inducement to improvement as a maritime power, as some of the mistakes made by Portuguese and Spanish voyagers much about the time the Annals of the Ming were compiled.

† This is the period of the father of the first monarch of the present dynasty, which usurped the throne of the Ming in 1644.

prevention of mischief. Japan was, at this time on the lookout for a pretext to make war on Corea, and the fact that the latter was nevertheless unharmed by her troops, is to be entirely ascribed to the terror inspired by the Majesty of Heaven.

In the 2d moon of the 7th year (1650), a son was born to the sovereign of Japan, who thereupon held a festival in propitiation of good fortune, and demanded a subsidy from Corea of the utensils necessary for the sacrifices. In the 3d moon of the 8th year (1651), Japan sent again to Corea to require that in all letters, the son born should be spoken of in the same terms as the monarch himself; and some blank white paper with his official stamp upon it was exacted of the king of Corea. Permission was given to Tsung,* at his request, to send an envoy to Japan with congratulations, who might take the opportunity of observing the state of affairs there.

From the time of Shunchí (1644), there has been commercial intercourse with the Japanese, but they bring no tribute; the trade too is in Chinese vessels only, which went to Japan, none of her ships coming to China. The commerce with China is carried on at Chángkí, where the dealers trade in the various descriptions of goods there collected together; and there are besides this, 71 islands to the east and south of Tuima, all Japanese territory. The country abounds in copper, which has supplied the mintage of the present dynasty. In addition to the Yunnán quota, there used to be annually purchased a fixed amount of 4,430,000 catties odd, for the provinces of Ngánhwui, Kiángsí, Kiángsú, and Chehkiáng. Government dealers were appointed, and the number of ships fixed at sixteen, all of which trade outwards in the manufactured and raw silks, cotton, sugar, and drugs of the Inner Land. The monopolists in charge of the copper were obliged to take a certificate of the Japanese, under which their purchases might be examined and passed. For the fractional quantities, in excess of the above, which amounted to some one or two hundred chests, a smaller certificate was taken. After being two or three years in force, these regulations fell into desuetude (or they were no longer of avail).

The inhabitants of Sheh-moishi and Joh-tso-poh-to boast of their merchants, some of whom amass fortunes of a million [taels.] In the single island of Hotsiuen they observe the Chinese fashion of striking a bell to summon people to meals when the table is laid. The people of the hamlet of Yingko in Samo are acquainted with the rules of

* *Tsung* is most probably the king of Corea, but from the abruptness with which the character is thrust into the text, I incline to consider it a misprint for some particle.

politeness, and attach importance to a transgression of laws. The unshaven bonzes of Iki, who have 3800 monasteries, are the only people whose character is somewhat violent and sanguinary.

The whole of the districts, major and minor, are under the three military chieftainships of Shán-k'au, Funghau, and Chuhyun, the three chiefs of which fight with and plunder each other. Of the three, Funghau is the most powerful division, but all are subject to the general control of the sovereign who resides at Shán-ching. A large proportion of those who made piratical incursions during the time of the Ming, were inhabitants of Samo, Fíhau and Chángmun. Their ravages are all to be ascribed to the intrigues of traitorous Chinese, who tempted the Japanese brought together by the trading vessels.

The personal appearance of the inhabitants of Japan is fine. Its climate and seasons correspond with those of Kiángsú and Chehkiáng, and it produces every sort of pottery, as well as lacquer-ware and gilt figured paper. The handsomest horses come from Samo, the ground of which yields copper. Numbers of cutlers frequent the place, and the weapons made by them are extremely sharp, and are therefore commonly worn by Japanese in their belts. Amber, beche-de-mêr and haliotis are the produce of the seas.

The northernmost of the dependencies of Japan is Tui-ma, which is not far from Corea; the southernmost is Samo in the vicinity of Lewchew. Tuima is exactly in the same parallel with Wan-chau and Tai-chau. The high points of Chángkí and Púto are east and west of each other. From this side to that, the voyage is 40 watches long. From Amoy to Chángkí, with a northerly wind; you enter by the Wú-táu (Five Islands); with a southerly wind by Tientáng, the voyage being 72 watches.

The division of a night and a day into ten watches was invented by seafaring men on account of the impracticability of measuring their track by *lí*. They accordingly note the *lí* by the number of watches.

Extract from the *Ngau-mun Lioh*, or Records of Macao.

The prohibitions of the Japanese government against the doctrines of the Lord of Heaven are very severe. In the stones of the Batavian quay is engraved a crucifix, and at the entrance of the street, on either side of the way, are soldiers standing with drawn swords. Persons trading with the country are obliged to enter [the city] by the way of the crucifix (i. e. treading upon it); if they turn back, or to the right or left, they are immediately decapitated. There is also an image of

side of the way, are soldiers standing with drawn swords. Persons trading with the country are obliged to enter [the city] by the way of the crucifix (i. e. treading upon it); if they turn back, or to the right or left, they are immediately decapitated. There is also an image of Jesus (Yé-sú) fashioned of stone, fixed in the threshold of the gate of the city, that it may be trampled upon. The barbarian ships of the Portuguese (or westerns) consequently do not venture to this country to trade.

Extract from the *Wán Kwoh Ti-lí Tsiuen-tú Tsih*, or Synopsis of Universal Geography, illustrated with maps.

[This extract was not in the earlier edition, nor is it certain when the author wrote. The writer of the work from which the last portion of the chapter is selected lived in the reign Kánghi.]

Japan (says the above) consists of three hilly islands, whereof the largest is Chungshán. In this too, is the royal residence. Its shores are indented with bays, into which run numerous streams, and there are ports of trade all along them. The country within is full of mountains, which produce silver and copper; but the soil is not fertile, the natives are not used to eat meat, and do not keep pigs or poultry; agriculture is their only occupation (as farmers): they put up sheds on the hills to work the mines and are very expert in the excavation of ways and passages.

The Japanese are not the same as the men of Hán, and there is also a difference in their personal appearance and their oral language; and although they are beholden to China for their written character, and study the ceremonial forms of the Chinese, their ideas do not correspond with those of the latter.

They are short of stature, their eyes are deep set, and their noses flat. They shave the head only in front, allowing the hair to grow long behind, and binding it up in a short queue, which they lay on the top of the head. Their garb is a long robe, they never put on trowsers, and wear slipshod sandals on their feet. They eat nothing but rice, vegetables, fish, and tortoises, but they swallow a large quantity of wine, even to a drunken excess; and are greatly addicted to women; the whole country being filled with courtesans.

All classes, whether rich or poor, inherit the station of their fathers from generation to generation. Those on whom hereditary principalities are bestowed, carry a sword and dagger, and govern each one his own territory; but they are obliged either to reside at the Capital, or to send a son or grandson thither as a hostage. From the sovereign to the plebeian, all are amenable to established law. The sovereign

can not incur expense or travel about amusing himself at his pleasure; ministers of rank are charged with his superintendence, so that he himself lives like a prisoner in his palace. The cabinet ministers are not either masters of themselves, but are also restricted by the code, which has fixed provisions for the movements of the grandees, and for their sleeping and diet. It is only the lower orders that are permitted to act as they like in these respects, but if they break the law, the penalties are extremely severe, and no mercy whatever is shown to them. The feeling of the people [towards the government] is consequently one of fear, and not of reverence or affection.

From ancient times to the present, the state has always been under the rule of two monarchs. The actual * monarch of former days now wields a spiritual authority, and he passes his life in his hall like a priest, differing in no respect from a wooden idol; the secondary sovereign holds in his hands all power over the troops, and all administrative authority. The literati and people amount to 20,000,000, and are excellent as scholars, agriculturists, mechanics, and merchants. The greater portion of all three islands is so rocky, that if they were not diligent in sowing the ground, the people would die of famine. Their artisans make lacker-ware boxes and fine silks, such as are rarely to be obtained in China; their merchants make tours to traffick all along the coast of their own country.

In the time of the Ming, the Japanese had extensive commercial relations, but they went to war with the Pú-táu (Portuguese) on account of a misunderstanding with them caused by dissension respecting the doctrine of the Lord of Heaven, and with the assistance of the Dutch obtained the mastery. Hereupon they extirpated the sect [of Christians], and went all lengths in expelling foreigners from their country. The whole population thenceforward became Budhists.

Ships from Holland, however, and from Chá-pú in the dominions of the Tá-tsing dynasty, are permitted to trade at Chángkiáh, but they are under strict regulations, and no intercourse is allowed to them with the natives of the interior. The city where the military sovereign resides is called Kiánghú, 江戶 (Yedo). The population is immense, and its number beyond computation; but the houses have been, unfortunately, so often destroyed by conflagrations or earthquakes that

* *Chin* 眞 actual, as distinct from the *tsz'* 次 secondary monarch. *Chin* is shown in both Morrison and Medhurst to have a meaning akin to spiritual; and the sect of Táu in particular use 眞人 *chin jin* to signify a person divested of mortality.

the whole place is a heap of ruins. The spiritual sovereign lives in the metropolis (Miako). This is a region of temples and monasteries; priests of Budha and Táu are densely congregated in retired spots. There are not a few seaports, the most considerable being that of Tá-chí.

Shun-hiáng Chui-peh. The Postscript of Shun-hiáng.

[The word *hiáng*, a village, is printed *king*, an official title, in both the earlier and later editions of the Hái-kwoh Tú Chí. *Shun* is an edible water-plant, said to grow only at one place in Kiángsú, thence named *Shun-hiáng*. The work entitled Shun-hiáng Chui-peh is by Tunghán of Hwáting in Kiangsú, who is believed to have flourished in the reign Kienlung (1735–95). The whole of it is contained in the cotemporaneous miscellany known as the *Shwoh-ling*, reference to which shows that the following extract is imperfectly quoted.]

At the time that the Regent,* Prince Lú was at sea, his minister, Yuentsin, dispatched an envoy to Japan with presents of Budhistic works, in the hopes of obtaining some troops from that country.—A bonze named Chán-wei, who had come thence was accordingly sent on board the same ship [as the envoy]. Yuentsin† arrived at Japan, and the joy of the people when informed of the books from Tibet was excessive, but as soon as they heard the name of Chán-wei, they were greatly astonished, and exclaimed, "If this bonze be come back, let him die immediately." As they would not receive the imperial letters, the books were taken home again. The reason assigned for the conduct of the Japanese is that Chán-wei had been converted there to Christianity, and had escaped home from the persecution.

In former times the Portuguese enticed the people of this country to become Christians, communicated to them their secret doctrines, and debauched great numbers of their women. Once they had become Christians, there was no change for them, alive or dead.‡ The

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* When the last monarch of the Ming hung himself, 1643, Chú, one of the imperial family, who had been made a prince of the highest order with the title Lú, fled before the Tartar invaders to Fuhkien, and was slain in the 7th or 8th year of Shunchí (1650–1).

† This sentence is not in the text of Tunghán as given in the Shwoh Ling. The original story is much longer, and makes mention of two ships, one of which made a fair passage: but the other, which carried the ritual of Budha and the priest, encountered a terrific storm, wherein there appeared two huge red marine monsters and with them all the fish in the sea, in such numbers as to impede the way of the vessel. After being driven far out of her course, however, she too made the land.

‡ The teachers consider this passage to signify that a convert to Christianity was of necessity enlisted as a Christian for ever, whether living or dead.

chiefs of the Portuguese pursued their crafty policy with unrestrained license, until having excited the people to assemble for seditious purposes, the government sent out a large force, and utterly exterminated them. They then spared no pains to cut off all communication with the Portuguese (or the Western world). They have a likeness of the Lord of Heaven engraved on a brass plate, which is laid in a thoroughfare so that all people of all nations whatsoever who go there, are obliged to trample upon it as they pass. And if any one is found to be bringing in his baggage a single article that is Portuguese, or a Portuguese book or picture, every one on board his ship is beheaded.

See the abridged account of Chúng Linpih who was sent as envoy to Japan.

Art. IV. *Topography of Shensí; its boundaries, area, rivers, divisions, cities, population, productions, &c.*

The province of Shensí 陝西 i. e. West of the Pass, is in one respect the most interesting of the eighteen, from its being the original seat of the Chinese, the land where the blackhaired race first established itself, and from whence it has spread over the Inner Land. In the days of Kienlung, Shensí included the present province of Kánsuh, but it is now bounded on the west by that province; north by the desert region of the Ortous Mongols, from which the Great Wall divides it; east by Shánsí, from which the Yellow river divides it, and Honán; southeast by Húpeh; and south by Sz'chuen. It extends from lats. 32° to 39° N., and from longs. 106° to 111° E., of an irregular shape, but approaching a rectangle. The area has been roughly estimated at 67,400 square miles, which is nearly the same as Kwángtung, and the population in 1812 was 10,207,256, or 153 persons to a square mile; these data make Shensí the tenth in point of size, and the fifteenth in respect of population, of the eighteen provinces.

The surface of the country is rugged, and between the rivers Wei and Hán in the south, some of the peaks in the range of the Tsiu ling 秦嶺 rise even to the snow limit. North of the Wei, the country declines to the eastward, and a lower elevation is seen in all the departments along the Yellow river. A spur of the Alashan or Holan 賀蘭 Mts. appears in the northwest in Yenngán fú, called Múyun ling, and all the northern portion of Shensí is generally too rough

for extensive agricultural pursuits, though so far as is known, not for habitations. In the south, the Tái-peh shán 太白 or Great White Mt., Chung-nán shán 終南 or South-Limit Mt., Tái-hwá shán 大華 and Sháu-hwá 少華, or Great and Little Flower Mts., and Sháng shán 商山, are the most noted peaks of the Tsin-ling. In the extreme southwest of the province is Po-chung shán 嶓冢 or Grave Mt., a noted eminence; and north of the Wei, in the department of Fungtsiáng, are Lung shán 隴, Wú shán 吳, and Kí shán 岐, all of them well known in the history of the region.

The rivers of Shensí, north of the Tsin ling, are all tributaries of the Yellow river; those on the south flow into the Yángtsz'. The Wei ho 渭河, and its principal branch the King 涇, are noted for their clear and turbid waters, which run in parallel lines like those of the Missouri and Mississippi, long after their junction. These two streams have their source in Kánsuh, and flow east and southeasterly till their junction near Síngán fú, from whence a short channel carries their waters into the Yellow river; the two have many tributaries, but none of much note or size. The Loh ho 洛河 joins the Yellow river just above the R. Wei; this stream rises in the northwest, near the Great Wall, and receives in its course through the province the drainings of the western districts. Proceeding north, above the R. Loh, the Choh-kin ho 濯筋, the Wú-ting ho 無定, and the Kiuh-yé ho 屈野, are the largest tributaries of the Yellow river; the two latter have their sources in Mongolia. South of the Tsin-ling, the Hán ho 漢河 drains all the country, while the Kiá-ling kiáng 嘉陵江, a large branch of the Yángtsz', forms the southwestern boundary of the province. Most of the rivers of Shensí are too rapid for safe navigation, and this is particularly true of the Yellow river, whose waters rush down from the table-land of Mongolia with a force which almost defies all the skill of the Chinese boatmen to oppose them.

The province of Shensí is divided into twelve departments, and eighty-five districts, as given in the following list.

I. *Síngán fú* 西安府, or the Department of Síngán, contains eighteen districts, viz., two ting, one chau, and fifteen hien.

1 咸寧 Hánning,
2 長安 Chángngán,
3 藍田 Lántien,
4 孝義廳 Hiáu-í *ting*,

5 鄠縣 Hioh *hien*,
6 盩屋 Chauchih,
7 寧陝廳 Ningshen *ting*,
8 臨潼 Lintung,
9 高陵 Káuling,
10 渭南 Weinán,
11 富平 Fúping,
12 咸陽 Hányáng,
13 涇陽 Kingyáng,
14 醴泉 Lítsiuen,
15 三原 Sányuen,
16 耀州 Yáu *chau*,
17 同官 Tungkwán,
18 興平 Hingping.

II. *Tungchau fú* 同州府, or the Department of Tungchau, contains ten districts, viz., one chau, one ting, and eight hien.

1 大荔 Tálí,
2 華州 Hwá *chau*,
3 華陰 Hwáyin,
4 潼關廳 Tungkwán *ting*,
5 澄城 Chingching,
6 邰陽 Hohyáng,
7 韓城 Hánching,
8 白水 Pehshwui,
9 朝邑 Cháuyih,
10 蒲城 Púching.

III. *Fungtsiáng fú* 鳳翔府, or the Department of Fungtsiáng, contains eight districts, viz., one chau and seven hien.

1 鳳翔 Fungtsiáng,
2 岐山 Kíshán,
3 扶風 Fúfung,
4 郿縣 Mei *hien*,
5 寶鷄 Páukí,
6 麟遊 Linyú,
7 汧陽 Kienyáng,
8 隴州 Lung *chau*.

IV. *Hánchung fú* 漢中府, or the Department of Hánchung, contains eleven districts, viz., two ting, one chau, and eight hien.

1 南鄭 Nánching,
2 西鄉 Sihiáng,
3 定遠廳 Tingyuen *ting*,
4 寧羌州 Ningkiáng *chau*,
5 城固 Chingkú,
6 洋縣 Yáng *ting*,
7 褒城 Páuching,
8 沔縣 Mien *hien*,
9 略陽 Lohyáng,
10 鳳縣 Fung *hien*,
11 留壩廳 Liúpá *ting*.

V. *Hingngán fú* 興安府, or the Department of Hingngán, contains seven districts, viz., one ting, and six hien.

1 安康 Ngánkáng,
2 平利 Pinglí,
3 紫陽 Tsz'yáng,
4 石泉 Shihtsiuen,
5 漢陰廳 Hányin *ting*,
6 白河 Pehho,
7 洵陽 Sunyáng.

VI. *Yenngán fú* 延安府, or the Department of Yenngán, contains ten hien districts.

1 膚施 Fúshí,
2 宜川 I'chuen,
3 甘泉 Kántsiuen,
4 延川 Yenchuen,
5 安定 Ngánting,
6 安塞 Ngánseh,
7 保安 Páungán,
8 靖邊 Tsingpien,
9 定邊 Tingpien,
10 延長 Yenchang.

VII. *Yülin fú* 榆林府, or the Department of Yülin, contains five districts, viz., one chau and four hien.

1 榆林 Yülin,
2 葭州 Kiá *chau*,
3 懷遠 Hwáiyuen,
4 神木 Shinmuh,
5 府谷 Fúkuh.

VIII. *Sháng chau* 商州 or the inferior Department of Sháng, contains four hien districts.

1 山陽 Shányáng,
2 商南 Shángnán,
3 鎮安 Chinngán,
4 雒南 Lohnán.

IX. *Kien chau* 乾州, or the inferior Department of Kien, contains two hien districts.

1 武功 Wúkung,
2 永壽 Yungshau.

X. *Pin chau* 邠州, or the inferior Department of Pin, contains three hien districts.

1 淳化 Shunhwá,
2 三水 Sánshwui,
3 長武 Chángwú.

XI. *Fú chau* 鄜州, or the inferior Department of Fú, contains three hien districts.

1 洛川 Lohchuen,
2 中部 Chungpú,
3 宜君 I'kiun.

XII. *Suiteh chau* 綏德州, or the inferior Department of Suiteh, contains three hien districts.

1 清澗 Tsingkien,
2 吳堡 Wúpáu,
3 米脂 Míchí.

I. *The department of Sí-ngán*, next to Shuntien fú or Peking, contains the largest number of districts of any department in the provinces, and it once comprised thirty-three, half of which have been partitioned off, but its population is not the second; it lies along the south-side of the R. Wei, and was once more densely peopled than at present. The captial lies in lat. 34° 16′ N., near the junction of the King and Wei rivers, and was the metropolis of China during the Tsin, Hán, and Táng dynasties, and the briefer ones which intervened, a period of more than a thousand years; it was then called Cháng-ngán, the name by which the district is now known. In the times of Confucius, the capital of the empire, Cháng-ngán, lay northwest of the present locality; it received the name of Sí-ngán in the days of the Ming. The Nestorians found this place the seat of greater power than any other in Asia, and the celebrated empress Wú-tsih-tien here swayed her scepter over more than half the continent. It was known then by them as *Khanbdan* or *Khoumdan*, under which name it is mentioned by Theophylact of Simocatta, in A. D. 582, when the house of Sui occupied the throne. There is every probability that this region was one of the localities where the progenitors of the sons of Hán first settled after their migrations through Central Asia. The region is still highly cultivated, and after Peking, Síngán fú is the largest city in the northern provinces, the residence of the governor-general of Shensí and Kánsuh, and the center of the trade of the northwestern provinces. Some remains of the palaces of former monarchs are still pointed out, but they only serve to show how trifling were the attempts of the emperors of those days to perpetuate their name and glory by rearing magnificent and durable buildings. One of the most interesting relics of antiquity ever found here is the inscription recording the preaching of the Nestorians. (See Chi. Rep., Vol. XIV.)

II. *The department of Tungchau* comprises the eastern part of the province at the junction of the rivers Wei and Loh with the Yellow river, and was set off from the preceding in consequence of its extent; the position of the chief town renders it an important place. In the district of Tungkwán, is the celebrated pass of that name, where the R. Wei forces its way through a gorge in the mountains as it joins the Yellow river, the heights on the south being a spur from the Tsin-ling, and on the north from the hills at the sharp bend of the Yellow river. Both this and Síngán fú rank among the most populous and fertile districts in China.

III. *The department of Fungtsiáng* lies on the confines of Kán-suh, northwest of Sí-ngán; the chief town is situated on the Yung-shwui 雍水, a branch of the R. Wei, and the whole department is fertile and populous in a high degree. Falcons are trained for the chase by the inhabitants, and the hills afford a large variety of game.

IV. *The department of Hánchung* lies in the southwestern corner of the province, along the headwaters of the Hán, and is one of the most mountainous regions of Shensí. The chief town is situated at the junction of the Páu-shwui 褒水 with the Hán kiáng, and most of the towns are found along one or other of these rivers. One of the most remarkable features of the region is the great national road from Peking to Chingtú fú in Sz'chuen, which runs from Sí-ngán across the Tsin-ling into the valley of the R. Hán. It has been carried over high mountains, whose sides have been scarped down to afford a pathway, and across gorges of terrific height by bridges of sufficient strength to afford passage to large carriages or trains. It has been opened many centuries, and by those who have traveled it is pronounced not inferior to the road over the Simplon, though the elevation is not so great. These mountains furnish musk, wax, honey, cinnabar, and peltry; game is abundant, and the bears' paws obtained by the hunters are considered by Chinese epicures a great luxury.

V. *The department of Hing-ngán* lies east of the preceding, and south of Síngán, occupying the southeast of the province; like Hán-chung, it is very rugged, but the bottom lands are fertile, and afford sustenance to a large and hardy population. The mountains throughout the whole extent of the valley of the R. Hán are famous in the civil wars of China for the resort they afforded to chieftains and robbers, and this department in particular, was the scene of many fights in the declining days of the Chau dynasty, the capital being the chief town of the Tsin state; it was also the residence of an emperor of the Hán dynasty.

VI. *The department of Yen-ngán* comprises the largest area of any of the departments, reaching quite across the province; it lies south of the Great Wall, and north of Tungchau fú. The chief town lies on the bank of the Liú hú, or Willow Lake, a small sheet of water not far from the Choh-kin river, a tributary of the Yellow river. This extensive region is thinly peopled, the surface of the country quite mountainous, and its productions—peltry and furs of various kinds, cinnabar, marble, petroleum, game—show that the inhabitants look to other means than agriculture for a livelihood. That part of the prefecture along the Great Wall is partly inhabited by Mongols.

VII. *The department of Yülin*, or Elm Forest, occupies the extreme northeast of the province; the chief town was formerly a military post, but the increase of population caused it to be erected into a separate prefecture. The Great Wall and the Yellow river form its limits on the west and east; it is not as rough as Yen-ngán fú, and the greater accessibility to most of its towns by means of the Wúting and the Yellow rivers, and the roads across the north of Shánsí, has attracted a denser population. These is no impediment put in the way of the Mongols beyond the Great Wall settling down in the towns, and they are found in many places.

VIII. *The inferior department of Sháng* is a small region in the southeastern part of Shensí, set off from Singán fú, and comprising the valley of the Tán ho 丹河 or Carnation river, a confluent of the R. Hán, and several smaller streams.

IX. *The inferior department of Kien* lies between Síngán and Fungtsiáng fú; its chief town is situated on the Hán-kuh ho 漢谷河, and its two district towns are also found in the same valley.

X. *The inferior department of Pin* lies north of the preceding, on the R. King, near the confines of Kánsuh, and like that was set off from the prefecture of Síngán. The chief towns of both these departments are ancient towns, having been numbered among the numerous villages around the metropolis in the days of Confucius, and like most of the cities of Shensí, having received many names, and undergone many changes during the intervening centuries.

XI. *The inferior department of Fú* is situated between Síngán and Yenngán fú, in the valley of the R. Loh; it formerly belonged to the latter, and resembles it in its productions and inhabitants.

XII. *The inferior department of Suitch* also belonged once to Yenngán fú; it lies along the banks of the Wúting and Yellow rivers, one of its towns being close to the latter. Very little is known concerning the productions of the land, or civilization of the inhabitants

in this part of the province. The advantages for communication with other parts of the empire afforded by the magnificent river which rolls along its borders are unknown to them, and must be until the mighty power of steam is brought into action.

The inhabitants of Shensí are regarded as among the best formed, the bravest, and the strongest of the sons of Hán; they are reputed to make the best soldiers, and for commercial activity they are not inferior to any, many of their bankers finding their way even to Canton and Amoy. The trade across the Desert to Ílí is much of it in their hands, and passes down the King and Wei rivers through Síngán fú into the Great Plain; a thousand years ago it centred there. The grains raised in Shensí are wheat, millet, barley, and a little rice; clouds of locust sometimes destroy the crops, the distressed people then devouring the locusts. Medicines of various sorts, rhubarb, honey, silver, quicksilver, copper, gems, salt, coal, cabinet woods, hides, carpets, horses, mules, and camels, are among the productions of the land, the mines, and the shop. In literary pursuits, the people of Shensí do not equal those in the eastern provinces, though many distinguished persons have arisen in it. The climate is cold and subject to many changes, the temperature of London and Cairo being experienced in the same locality.

ART. V. *Men and Things in Shanghái; famine; violent begging; contributions solicited; distribution of food; asylum for outcast children; oppression and assault; postmaster generals; pawnbrokers robbed; pirate-catchers.* Letter to the Editor from SPECTATOR.

SIR: Famine is still abroad in the land; multitudes of the people are distressed, and in some places, if reports be true, large numbers are dying for want of food. In the district of Shánghái, there are said to be 200,000 now suffering from famine; and in a small district to the east of this, no more than 60 *li* by 36, the whole population, say 120,000, are beggars,—unable, from any resources of their own, to gain an adequate sustenance. Equal or great distress prevails in districts northward from us, along the banks of the great rivers. I have endeavored, but in vain, to get some statistics in order to show the extent of the famine and the amount of suffering. The all absorbing question, with the authorities, is *How to keep the people quiet?* And they are making vigorous efforts to secure this end. The late repeated deaths in the imperial house, doubtless add to the intensity of solicitude at the present moment.

"*Beggars becoming violent*, so as to create disorder and cause insurrection, is one of the first and chief things to be guarded against." If no more than five persons band together at any house or shop, and insist on their requests,

and take away any property or goods, be it but the smallest quantity, such an act is designated "*violent begging.*" Such conduct is like to that of lawless vagrants and vagabonds, very injurious to the inhabitants of the country; and those who indulge in it must be dealt with in the most summary manner. So they are, both by the magistracy and by the sovereign people. I have seen instances of horrible cruelty enough to make one's blood run cold.

To relieve the distressed people, the provincial government has taken rigorous measures, *soliciting contributions* on the one hand, and on the other becoming the almoners of the poor. Contributions are solicited on a scale so extensive that every one, who has but a few cash, can add to the general stock. In the first place, the governor of the province, according to old custom, has put forth a proclamation, calling upon the rich gentry to come forward with their great contributions, promising them, that if they do this, he will solicit the emperor to bestow on them "sacred grace," to make them dance for joy! Then again, in the second place, the magistrates reiterate the proclamations of their superiors, and "take the lead in making contributions." And then in the third place, benevolent gentry, moved by what has been said and done, take up the matter, open subscription lists, and collect cash and grain. In some instances these contributions are taken up in shares, each of not more one fifteenth of a Spanish dollar, say 100 copper cash current in Shánghái. The foreigners have joined in these contributions; two lists of subscribers at least are on foot, and they have been numerously and generously signed. Thus I have described to you one part of the system—the collection of charities.

The distribution of food, no easy matter, has been conducted very systematically. People are not starving here because there is not sustenance enough in the land, but because it is not distributed—which, whereas multitudes have not the means to purchase, must be done gratuitously.

The Asylum for outcast children, at Wángkiá Mátau (in the local dialect called *Wongká moda*), shall be here noticed, as I have already had good opportunities, by personal inspection for becoming acquainted with the nature and extent of its operations. The plan is not new, similar provision having often been made in former years of famine; and it is established only temporarily for three lunar months to meet (existing) exigencies,—to give relief to a portion of the suffering caused by the inundations of last spring and summer. The number on the list is two thousand, all that the apartments now opened can accommodate. An extension of the buildings is contemplated, and when these are secured, either by renting or building, the number of children will be increased.

In the proclamation pasted up at the main entrance, the establishment is called *Kí-hái Kuh* 棄孩局, Outcast-children's Asylum. It is situated on the south side of and just above, *Wangkiá mátau* 王家馬頭, or the landing-place of the Wáng family. The site seems never to have been built upon previously to 1848, and was, up to that time, like all other unoccupied ground about the city, covered with rubbish, or made the unseemly receptacle of coffins. About two years ago, an attempt was made to secure the site for some one of the foreign consulates, I think it was the Danish; to prevent that purpose being carried into effect, the landlord, a member of the Chin family, erected thereon several lines of buildings, one of the principal of which is now the asylum. It consists of fifty low apartments, the whole suite extending over an area, it may be of three or four English acres. These apartments vary in extent from fifteen to thirty feet square, have brick or pannel walls, are without windows or ceilings above, and beneath are flagged with square tile; taking them all in all, they afford as good and comfortable accommodations as are enjoyed by any of the middling classes in Shánghái. It has been said that the site is regarded as an *unlucky* one, because it was once covered

with naked coffins; very likely it may be so regarded, since the owner has not been able until now to secure tenants, or but very partial occupancy for all these new and well finished apartments.

The asylum was opened on the 5th ult., by direction of the chief magistrate, and at the request of several native gentlemen. As already stated, the complement, 2000, has been made up. This great family consists wholly of those who are above the age of three and under that of ten years; and are portioned off twenty in each apartment, and a directress, an aged matron assigned to each company. Most of the apartments, I ought to have remarked before, have a loft, raised some eight or ten feet above the ground; on that the children sleep, while they have their food and their sport on the tiles below.

When an outcast child was found, if able to speak and answer questions, its age, name and surname, &c., were all noted; those found to be under three years were sent to the *Yuhying táng*, or foundling-hospital, and those above the age of ten were rejected. The term *outcast* is to be understood here in a restricted sense, and not in its common acceptation, as denoting one cast out in order that it shall die, but rather with the expectation that it may be befriended and its life prolonged. There are abandoned persons in all parts of China, equally infamous and cruel, who cast out their offspring to the intent that they may not live; the number of these, it is generally thought, is not great; but in the present instance, and in all similar cases, where want of sustenance is the propelling cause, the little sufferers are sent out to seek a living, and with the most confident expectation that they will be fed, and perhaps clothed also, as is done in this asylum.

I will now only add that the entire regulation of the establishment is apparently most admirable, the food, clothing, medicine, etc., are all the best the city affords. Each child is labeled, and a register is kept of the whereabouts it came, so that at the expiration of the three months, the family may be orderly disbanded. About seven hundred of the group are girls.

Oppression and assault are much more frequent, and much more fatal in their results, among the Chinese, than the barbarians are wont to fancy. The Peking Gazette is often but a poor index of what actually occurs; and popular rumor, like the echo among the hills, sometimes marvelously exaggerates. Horrible tales are told of what are the results of the last year's famine. In a town, situated somewhere westward from this, it was said the people, oppressed by the magistrate, rose and took his life; then came the mandarins in great force, and leveled to the ground the houses of the malcontents; and so great was the terror that, over a space of three hundred miles, not one man, woman or child was to be seen! All had fled in consternation; and the whole town was left one indiscriminate heap of ruins. This case has been reported officially to the Emperor, and published in the Gazette, but as quite a trivial affair, where only two or three persons were slightly wounded, and little or no damage sustained. After the best investigation it is in my power to make, through intelligent Chinese, the facts appear to be simply these. In the district under the magistrate of *Küyung*, not far from Nánking, the famine has been very sore; the rich are few, and the poor many. The landholders were utterly unable to pay their taxes according to law; the magistrate oppressed and drove them on to desperation. To crown all, he went with the military to pull down one of the ancestral temples, intending by this means to intimidate and compel the gentry to complete, or secure, the payment of taxes. At this the people rose *en masse*, and the magistrate was pelted, his sedan broken, his cap and button knocked off, and he himself compelled to knock head and sue for his life. In this way he was allowed to escape. The leader of the military and

a dozen of his men sustained slight wounds, but no life was lost. Thus baffled, the magistrate of Küyung reported to his superior, the prefect of Kiángning fú, who on the following day sent forth and seized two of the poor peasants, who, when examined by the prefect, told the truth regarding the extent of their distress and their inability to pay the taxes, &c. The prefect thereupon read them a lecture, and forthwith reported to his superiors, the governor-general and governor at Nanking; and finally, these high officers, after sending communications back, warning both the magistrates and the people, reported the case by memorial to the emperor. Thus ends the tragedy, as have ended thousands of others, in mere words. However, it is in this way, principally, that the popular voice is made to reach the throne.

Vox populi, vox Dei:

so the pagan monarchs of China say, *i min wei tien* "the people are our Heaven," and so they have no other alternative, but to listen and to relax, when the clamor of the people has become loud as the noise of thunder.

Postmaster-generals exist in each of the governments of the Chinese empire. These provincial governments extend sometimes to only a single province, and sometimes to two or three. For each of these governments there is a distinct department for the conveyance of government dispatches; and for each of these departments there are two officers called *ti táng* 提塘, one stationed at the Capital and one at the seat of the provincial government; the one is called *King táng* 京塘, the other *Sang táng* 省塘, or metropolitan postmaster and provincial postmaster; the former is, I believe, in connection with and under the control of the Board of War; the latter is stationed near, and is subject to the orders of the provincial authorities. Thus, for the government of the *Liáng Kwáng*, one will have his headquarters in the city of Canton and the other in Peking; so for three provinces constituting the government of *Liáng Kiáng*, one is posted at Nánking and the other in Peking. Between these extremes, in each case, a distinct line of posts is formed with all the necessary appendages of houses, horses, &c. &c.,—all supported by the government solely for its advantage, and not for the people. By this system, some fourteen or fifteen days are ordinarily required for imperial edicts to reach Shánghái from the capital; the edict announcing the demise of the late emperor and the succession of the new monarch, issued on the 14th of the 1st moon, Feb. 25th, did not reach this city till the 1st of the 2d moon, March 14th. What a contrast this to the modern rate of dispatch on the other side of the globe!

These postmaster-generals, like most of the other public servants of the emperor, hold their office for a term of three years; but there seems to be this peculiarity in regard to their appointment: they are selected from the second and third ranks of military graduates, *kújin* and *tsinsz'*; when the term of holding office is about to terminate, the provincial authorities issue a proclamation, inviting such of those military graduates, who are by law eligible to the office of *ti-táng*, to present themselves for examination at the provincial court, where, out of the whole number of candidates, two are to be selected, one for Peking and one for the provincial capital. Two proclamations of this kind have recently been issued by the magistrate of Shánghái, one dated in the 12th moon of the last year, the other on the 9th day of the 1st moon of this year. In this second, it is stated that no candidates having appeared at the provincial court, this is issued to hasten forward those who wish to secure this office. The necessity of having to be thus urged would seem to indicate that the postmaster-generalship is not very lucrative, or at least not one much sought for by the military graduates. Perhaps the responsibilities connected with it, render the office an object not much coveted.

Pawnbrokers robbed at Kiáting. These establishments, which exist in almost all parts of the empire, seem everywhere to be special favorites among the banditti. They are usually very rich, and not always well guarded. At Shánghái they are the largest structures in the city; some of them look like old castles, having walls on all sides rising thirty or forty feet. One of this sort in the city of Kiáting, situated half a day's journey north of Shánghái, was entered on the night of the 12th of January, and property to the amount of several thousand dollars carried off. A reward of $500 has been offered for the apprehension of the robbers; but as yet neither the articles carried off, nor the robbers have been found.

Two pirate catchers, as they are called, have been put in commission here, and sent out to cruise on the coast of this province. These are two large boats, so my informant says, manned by Chinese from Canton; to stimulate their exertions, they are to be rewarded, in addition to their regular pay, with a 100,000 copper cash for each pirate, and all the booty they may chance to take.

Yours, &c.

Shánghái, March 25th, 1850. SPECTATOR.

ART. VI. *Journal of Occurrences: 'Edict of succession of H. M. Hienfung; honors given his brothers; religious intelligence, arrival of the Bishop of Victoria.*

THE *edict of succession* has been published in Canton on yellow paper in both Mánchu and Chinese, the text of each surrounded with dragons. The new monarch takes the style *Hien-fung* 咸豐, which may be rendered Great Abundance, or Complete Prosperity, for his reign; this title though not strictly the personal name of the monarch, has by use come to be so regarded among foreigners; and the words Kienlung, Kánghí, Táukwáng, &c., will always continue to be regarded as the names of those monarchs. The present year is still to be reckoned, as the 30th of Táukwáng, the 1st of Hienfung not commencing untill Feb 1st, 1851. The new incumbent is in his 19th year, having been born in August, 1831. The announcement of his having ascended the throne is here copied from the China Mail.

The Hí cháu 喜詔 or *Auspicious Proclamation.*

Proclamation of the Sovereign upon his succeeding to the Empire by the ordinance of Heaven.

Our Great and Pure (Ta-Tsing) Dynasty has continued the subject of Heaven's most parental affection. Its mighty foundation was laid in ancient times by our great progenitors Tai-tsú and Tai-tsung: the whole of China was brought under the single rule of the first of the Imperial line: our other ancestors, the Saiuted, the Immortal, the Exalted, and the Humane, each like his predecessor excelled in virtue, and shed an influence of renovation [upon men], increasing the glory of the Empire and blending its parts harmoniously together; and our late Father now departed, during the thirty years that he has held the reins of government, has sat late in his robes, and has eaten when the moon was past, diligently aiming at perfection of rule. From his own distinguished merit, and the conduct of his statesmen, the Court commanded respect. The richness of his bounty extended to all parts of his dominions, insomuch that there was tranquillity within and beyond their frontiers, and the black-haired flock were beholden to it for their happiness

Thus might it have been hoped that his illustrious years would be greatly prolonged, and that blessings would be continued to him for evermore; but on the afternoon of the 14th of the 1st moon, having appointed us his heir-apparent, he sped upwards on the Dragon to be a guest on high, and the [charge of the] spiritual vessel devolved on our insignificant person.

When we called to mind our own insufficiency, profound was our fear that we should not be equal to the task, until we bethought us of the counsels bequeathed by the Holy ones, and of the trust imposed on us by His Majesty, our late father; and as the Throne committed to us could not long remain unfilled, we put constraint upon the grief we so sincerely feel, and reve-

rently obey the word that is passed. Upon the 26th of the 1st moon we shall therefore solemnly announce our accession to Heaven, to Earth, to our Ancestors, to the Spirits celestial and terestrial and to the gods of land and the grain. Let the ensuing year be the first of HIEN-FUNG.

We look upward, hoping to continue what was admirable in our predecessors, and clasp our breast with feelings of awe and earnest solicitude. And whereas at the time of promulging our inaugural proclamation, our bounty should extend to all our kindred, all things that it is fitting we should do are stated in order below.

[Here follows twenty-three clauses, each containing the different objects and mode of exhibiting imperial favor. See Vol. X. page 90. It then concludes as follows:]

This great bounty have we extended to our dominions upon succeeding to the Throne. Oh! then, do ye Princes and ministers, civil and military, aid us in the service we have undertaken, that we may add stability to the mighty line the succession of which has devolved upon us. Let each one give evidence of his fidelity, aiding us by his counsels [to the attainment of] perfection; that boundless blessings may be manifested to this realm for a thousand million of years.

Let this be published throughout the Empire, that all may be informed thereof.

His position in the late emperor's family, and his elevation of his brothers, both living and dead, are seen in the following extracts also from the Mail.

"Whereas upon the demise of our eldest brother many years ago, his late majesty, deeply moved, gave him by act of grace the additional title of Tolo Beile. We have now succeeded to the government of the empire, and as, when we bear in mind that the deceased drew the same breath as Ourself, our heart is more sad, we command that the rank of a Kiun-wáng be conferred upon him. Let the Controller of the Imperial Clan consult with the Board of Rites and the Controller of the Household, and when they shall have decided which are the proper forms to be observed, present to us their report thereupon. Respect this!

"Let our younger brothers, Yih-sŭ, be a Tsin-wáng, with the style of Kung; Yih-táh, a Kiun-wáng, with the style of Shun; Yih-hoh, a Kiun-wáng, with the style of Chung; Yih-hwui, a Kiun-wang, with the style of Fŭ. As soon as they shall have put off their hundred days' mourning, let them wear the cap with the tuft of red cloth, and let their court dresses and robes of office be made of the deep yellow. Respect this!"

"Whereas we yesterday (or recently) conferred by retrospect the title of Kiun-wang upon our eldest brother deceased, inasmuch as our second and third elder brothers, who died many years ago, were also both our brothers, we feel towards them as brothers of the same bosom; and as we recall them to our thoughts, we are indeed profoundly sorrowful.

"Let our second and third brothers both be honored with the title Kiun-wang, and let the Controller of the Imperial Clan deliberate with the Board of Rites and the Controller of the Imperial Household, and report to us what forms they are of opinion it is proper to observe. Respect this!"

Religious intelligence. The Rt.-Rev. George Smith, D. D., Bishop of Victoria, and Mrs. Smith, arrived at Hongkong in the Sir George Pollock, March 29th, accompanied by Rev. Edward T. R. Moncrief, and entered upon the duties of his station. Since his arrival, Rev. V. J. Stanton, the colonial chaplain, has embarked for England in the P. and O. Str. Braganza, on the 24th inst., with his family, on account of ill health; Mr. Moncrief takes his station during his absence. The Rev. F. P. Gough came out in the Sir G. Pollock to join the mission of the Church Missionary Society at Ningpo, and the Rev. William Welton and Mr. Jackson from the same Society to commence a new mission at Fuhchau. Mr. Welton is a physician, and intends to commence a missionary hospital at Fuhchau, like those now in operation at Canton and Shánghái.—The Rev. W. A. P. Martin and Rev. S N. Martin with their wives, sent out by the Board of Missions of the Presbyterian Church, and Rev. Justus Doolittle and wife from the American Board at Boston, arrived in the Lantao on the 10th inst.; the two former are destined to Ningpo, and Mr. Doolittle to Fuhchau.—The Rev. W. Dean left on the 22d of February in the U. S. S. Plymouth, Commodore Voorhees, for Cochinchina and Siam, to act as interpreter to H. E. Joseph Balestier, the Envoy from the government of the United States to those countries.—Rev. B. W. Whilden left Canton on the 27th ult. in the Elizabeth Ellen, with his three children, on his return to America.